

THE CHINESE RECORDER

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EDITORIAL

WAS JERUSALEM CREATIVE?

The Jerusalem meeting was certainly unique. In experience and thought it climbed to a level and clearness of atmosphere far above theological controversy. The 240 delegates came from fifty-one countries and represented twenty-six national and international Christian organizations. In and through them was revealed the wonderful variety of the personnel and mind of modern Protestantism. At Edinburgh, 1910, only slightly over two percent of the delegates belonged to the "receiving" churches; at Jerusalem, 1928, they were numerically equal to those from the "sending" churches. This meeting was, therefore, able to express in a fuller and freer way than ever before the pulsing life of a Church Universal.

Jerusalem achieved an international Christian outlook and spirit. Naturally the constitution of the I.M.C. was modified so as to admit of direct representation thereon of the many national Christian Councils and so as to articulate the world-wide Christian fellowship to meet the modern world's challenge to cooperative effort. Henceforth Christians will think decreasingly of "sending" and "receiving" churches and increasingly of their earth-encircling cooperative companionship.

Political boundaries and "mission" fields did not loom first in the minds of the delegates though they did tend to think and plan in terms of national Christian integrations rather than in terms of international denominational connectionalism. They

sought most eagerly, however, to find out how the Christian forces might help meet those spiritual and social needs which transcend and transverse all political and racial boundaries. In consequence the urgent needs of rural and labor communities stood out in their deliberations. Christian service was not outlined in terms of splendid isolation. Dr. Mott urged that "Christ wants Christians to get help and give help to secular bodies." Educational and industrial experts were invited to the meeting to share their experience and aspirations with church leaders with a view to achieving this mutual helpfulness.

Statistics and charts were left at home. Instead of poring over them Jerusalem took time to understand the aspirations of Oriental Christians! Some delegates feared that a sympathetic search for the "eternal values" in non-Christian religious systems might mean a slump into a synthetic religion. But as the sun of loyalty to Christ rose in spiritual warmth over the meeting these fogs evaporated; for these values were viewed in the light of the Christian Message.

This mounting warmth of spirit also broke the spell of sectarian exclusionism. Easter morning saw most of the delegates share a United Communion. Their spiritual liberty found expression in a free fellowship.

This brief statement is based on whispers from the meeting. **Influence.** These are sufficient to show, however, that the delegates were in a creative mood; that they entered together into the "realities of the faith"; that an integrative process was started that will help in the building up of a united and cooperative Christendom; that their findings will have a creative influence. They found the real Jesus in a free and creative fellowship.

THE LESSON OF TSINAN.

The explosion of violence at Tsinan is utterly deplorable. **Violence.** Its purely political meaning is receiving attention elsewhere.

We dare not attempt to place responsibility for the initial clash or the first shot which led to the grewsome outcome: reports conflict. We are glad to learn that Christian work and Christians did not suffer thereby, beyond the temporary occupation of some property. That does not, however, mitigate our distress over the loss of life that did occur. Following the lead of a Chinese president of a Christian college we note that the chief point is not that either Chinese or Japanese were killed but that anyone was killed. A Chinese pastor said that the Japanese did not take part in this dire deed just because they were Japanese. We agree; and, we hasten to add, neither did the Chinese participate therein just because they are Chinese. Both were victims of a war system which constantly produces such ugly happenings.

Troops. Sending in troops to protect aliens is part of this war system. It is a pseudo peace-time move that always involves the risk of open war. It often causes as great ills as it is supposed to prevent. That was clearly the effect in this case! As part of the war system it ought to go. This war system is international. The ultimate responsibility for the Tsinan tragedy rests, therefore, on us all. Such tragedies will threaten goodwill so long as the war system lasts. This war system, it is said, is like a monkey wrench in the humanitarian and conciliatory machinery of the League of Nations; it also causes life in China to grind and pound in futility.

Restraint. We are encouraged by the restraint shown by those in responsible positions in approaching this particular outcropping of the war system. Chinese and Japanese merchants in Shanghai have discussed it together; Chinese and Japanese Christians have also talked it over in the same center. Such discussions tend to prevent the breaking of the bond of mutual understanding indispensable to a settlement consonant with justice and honor. They temper also the desire for reprisals which never bring about the best and most lasting settlement.

Missionaries. In that missionaries have shared in the protection supposed to come from the possible or actual use of armed forces they have shared in this war system. They are now moving to disentangle themselves from it. A year or so ago the majority of the missionaries in China desired the abolition of what may fittingly be called the war treaties. This implied the renunciation of their special privileges. Several American Boards have recently announced their conviction that the use of armed forces for the protection of missionaries neither fits or aids the Christian calling. The Foreign Missions Conference of North America has taken the same position. The Jerusalem Meeting has shown that internationally-minded Christians hold the same conviction.

Necessities. All this means that Christians discountenance the war procedure that has been a factor in the Tsinan calamity.

Diplomats and merchants might well study the advantages of this anti-war-system movement! Mutual trust and goodwill are essential to both the peaceful and profitable pursuit of alien service and business in China. The discussions between Chinese and Japanese anent this disastrous clash of armed forces in Tsinan prove that establishing these is within the bounds of possibility. This is the lesson of Tsinan!

MONEY AND MISSIONS.

Issue. The relation of western money to Christian work in China is one of the most difficult problems facing Christians in China (see page 356). The policy of subsidization has permeated every type of Christian enterprise. Both sectarianism and subsidization

both these lines. Neither Chinese Christians or missionaries see as yet all the implications of these two essential conditions of spiritual vitality. Two of them do, however, stand out. First Chinese Christians must work out their *own* projects and programs and submit them to western churches. That will satisfy the claims of both autonomy and responsibility. Western Christians may satisfy their sense of trusteeship by supporting them or not as they are led. Second, and basic to the first, the Chinese Church must determine the use of western personnel and economic resources in Christian work in China. Two questions call, therefore, for immediate answer. What does the Chinese Church *want* from western churches? How does it propose to *use* these resources? Answers to these questions should enable us to find out how western Christians may share their economic resources with the Chinese Church in ways that will help not hinder its spiritual vitality.

WHAT THE RECORDER AIMS TO DO:*

As standing for the Christian Message as centered in the revelation of God in Jesus Christ the CHINESE RECORDER aims:—

- (1) To express the missionary spirit of the Church of Christ.
- (2) To recognize that the Christian Movement in China must now center in the Chinese Church and that the discussion of policies and principles alike must be based on the full acceptance of the rights of that Church.
- (3) To promote, in every way possible, free and dynamic fellowship between Christians.
- (4) To promote an open minded search for *truth*:—
 - (a) By serving as a medium for the exchange of ideas, methods, proposed experiments and policies between Chinese and western Christians working in China and the Chinese and western churches.
 - (b) By publishing all available information, either as articles or news, bearing on current events, situations, problems and movements:—
 - (1) *Within* the Christian Movement and, (2) *Outside* the Christian Movement when affecting it or affected thereby.
 - (c) By searching for the best ways of presenting the Christian Message to the Chinese people.
 - (d) By relating the Christian Message to the Chinese religious genius and social and religious ideals.
 - (e) By seeking for ways and means of applying Christian principles to the social, political and international needs and problems of China.
 - (f) By studying the responsibilities of the Christian Movement to the present momentous impact upon China of western civilization.
 - (g) By searching for ways whereby God's Will may be embodied in a *world* civilization.

*Adopted by the Editorial Board, of the CHINESE RECORDER, May 11, 1928.

The Outlook of Christianity in China

A SYMPOSIUM

SEVERAL times during recent months missionary visitors to the office of the CHINESE RECORDER have enquired of the Editor as to the outlook of Christianity in China. Inasmuch as the present era of Christian effort in China is that of the self-consciousness and self-direction of the Chinese Church and the future of Christianity in China will, of necessity, depend increasingly upon Chinese Christians it seemed wise to secure some Chinese Christian answers to the question propounded. In consequence the main question, with a number of subsidiary ones, was forwarded to a considerable number of Chinese Christians. Only a small proportion of these replied, all of whom are directly engaged in Christian service. Those answers which overlap are put together in the first part of the article: those replies, which are original and distinct are given verbatim in the second part of the article. This seemed to the Editor the best way both to save space and be fair to those who have responded to our query. This article is, therefore, built up entirely on Chinese opinions, only three of which are from residents in Shanghai. The RECORDER would welcome the opinions of any missionaries who desire either to comment on what is herewith given or to add their own opinions.

All our correspondents are convinced that Christianity will endure in China though they differ somewhat as to the reason therefore. "The fact," says one, "that Christian faith has survived Communistic persecution proves that Christianity has taken deep root in the Chinese soil." Another believes in the survival of Christianity in China because "the Christian spirit of love and service is founded on faith in Christ." "Truth," says another, "can never die out." "Just as other religions have endured in China so Christianity will endure," avers a professor in a Christian institution. He also adds, "It will also be more prosperous than these other religions if its spiritual resources are adapted to the social needs of China." "It alone," says another, "produces clean and honest leadership!"

"What is likely to be Christianity's chief contribution to China?" In reply to this question there is also an interesting divergence of opinion. The various answers are given herewith in quotation marks. "Apart from Christ, Christianity's chief contribution to China is Christ-like character. The Christian spirit is universally admitted to be the right one to follow. Many non-Christian leaders have admitted this point in their public speeches. Although the numerical strength of Christianity is small yet its influence is tremendous." "To introduce Christ and

NOTE.—Readers of the RECORDER are reminded that the Editorial Board assumes no responsibility for the views expressed by the writers of articles published in these pages.

what He stands for is Christianity's chief contribution to China; at least that is what it ought to be as that alone can meet China's chief need." "Christianity will give the Chinese people a truer and wider scope for life." "In addition to Christ, the rich spiritual heritage of the Christian Church is its chief gift to China." "Its lack of disinterested cooperation." One, however, adds this thought that, "apart from Christ the moral teaching of Confucius will also make a constructive contribution to the future well-being of China."

Christianity will continue to meet difficulties. The chief of these now looming up is thus stated by our correspondents. "There are too many nominal Christians and evangelists; too many of the evangelists are also ignorant." "The over-emphasis on the intellectual interpretation of Christian doctrine and business organization causes a diminution of the real Christian spirit." The greatest difficulty is found by another to be in the fact that "the Church is misunderstood and itself misunderstands the conditions and thought-life of the Chinese. It is difficult to set up a point of contact unless the missionaries are willing to *live with* the Chinese. At present the missionaries live one kind of life and the Chinese another. The Chinese look upon the missionaries as gods; the missionaries look upon the Chinese as heathen without any civilization." "The greatest difficulty of Christianity, if any, will come in its association with China's passing political and economic interests."

Christian education is recognized as being essential to the future of Christianity in China. "The larger part of it," says one, "will be assimilated with or amalgamated into the government system. The small unit will exist not as a religious but as an educational agency and carried on by the Chinese for the Chinese. Just what that unit will be depends upon Christian leadership. For the time being the chief contribution of Christian schools is in and through their mental discipline and moral training." "After the temporary political upheaval is over Christian education will become a pillar of increasing strength in the social structure of China. Its chief contribution will be its genuine spirit of disinterested and unselfish service." "Forty or fifty years later," says another, "Christian education may be displaced by a national system. But Christian education will continue as the foundation upon which the national system will rest." "Christian education will develop further if it adapts itself to the psychological and social needs of China. Its chief contribution will be its emphasis on socialized love, service and the spirit of sacrifice." Finally another urges that Christian education should "be introduced into every Chinese home."

"What do Chinese Christians want of their western brethren?" "They desire, above all things, that western Christians shall share with them an unbreakable Christian fellowship." "Chinese Christians desire western Christians to show towards China a sincere, generous, and

sympathetic attitude." "The Chinese Christian Church needs from the western Christian Church music, above all things. Music inculcates the spirit of worship in a congregation. The Chinese music that has been or will be adapted to church hymnology cannot meet this need." "In this period of transition western Christians can render splendid service to the Chinese Church in the interpretation to the Chinese people of the Christian spirit." "Without Christianity," says another, "united brotherhood cannot be successfully propagated."

Christian unity occupies an important place in the minds of this group of Chinese Christian leaders. What is the chief difficulty in the way of its realization? Here are the answers: "Creedal differences" "The chief obstacle to Christian Unity is the old family institution or the clan idea. Those influenced by these social concepts would like the Church to be even *smaller* than it now is. The prospect of unity, in my judgment, is too far away for realization." Quite different is the statement that the chief obstacle to Christian unity is over-emphasis on denominationalism and on the promotion of the indigenous church. Here is, however, a more optimistic attitude: "The prospect of Christian Unity in China is very good. Its chief influence, if any, will be overcentralization in administration and church control." An Anglican contributes this thought: "The Chinese people are, to some extent, of a compromising nature. All through her history China has been searching for one thing only—the truth! Judging from China's past experience, perhaps I shall not be far wrong in assuming that bringing together the many denominations in one Church will not be impossible in China. Our western friends have inherited the virtue of sticking to what is their own. A few Chinese have imbibed the same spirit as a result of their schooling in western countries. The amalgamation of these two emphases constitutes perhaps the chief present hindrance to Christian Unity in China."

From now on this article consists of a number of statements by different individuals.

"The outlook of Christianity in China seems to be brighter to-day: but dangers lurk in the possible continuation of compromise and bargain between politics and the churches. Unless Chinese Christians learn to stick to their faith in the Truth of Christ, I fear that Chinese Christianity will become a power like Chinese Buddhism has always been, which would result not only in failure to achieve a purpose but also produce social and economic waste and engender scorn and contempt. Missionary financial aid and their spiritual and intellectual guidance must continue to serve in the promotion of Christian Unity."—S. T. Wen.

"When Christianity was under the strong attack of the Nationalist Movement aggravated by Communist propaganda, Christian work

suffered to a certain extent. Many missionaries left their fields and many Christian schools, hospitals and chapels had to close. On the other hand the Chinese Christians took up a good many new activities and, at the same time, participated in the patriotic movement. We expressed our Christian viewpoints on many national and international questions. On the whole our activities and words corresponded more or less to the tide of thought running throughout the nation at that time. Both inward and external pressure cooperated to compel us to thus express ourselves!

"Now the Nationalist Government has issued orders to protect the Christian work and workers under its jurisdiction: communist influence is not so powerful as it was a year or so ago: the anti-Christian Movement is now only a smoldering fire: many missionaries have returned to their posts. Both Chinese and foreign Christians seem to rejoice over the present trend of affairs. Some even hope that we may return to the *status quo* and regret what they did and said when we were suffering from anti-Christian attacks.

"But let me recall what we did and said about two years ago. We participated in the patriotic movement. We said that we believed in the Chinese control of Christian work in China, registration of Christian schools and the co-ordination of Christian agencies. These are still our desires. They do not weaken our welcoming attitude to foreign assistance! We need such support and cooperation more than ever! Any missionary who is truly willing to help to build up a new China under Christian influence will be received with open arms. Unless, indeed, we adhere to the convictions we held when the Nationalist Movement was most vigorous the outlook for Christianity in China will not be very bright!"—Y. L. Lee.

"Christianity has just passed through a trying time in China. For a time it appeared as if the work of the past century were to be undone by the anti-Christian movement. We now see that this virulent movement was engineered by the red influence for a purpose. The Chinese people, as a whole, were not in sympathy with the attempts to stamp out the Christian religion in China. It is significant that the Nationalist Government has just lately issued an order upholding the freedom of religious belief.

"Christianity will find an abiding place and spread in this country because the Chinese people are tolerant towards religious systems. For centuries Confucianism, Buddhism, Taoism, and Mohammedanism have persisted side by side in China; a Chinese sees no inconsistency in being a follower of Confucius, Buddha and Laotze at the same time. They apply this spirit of tolerance to Christianity also.

"The Christian religion will endure in China because (1) it points the way to God in clearer terms than any other religion found in China: (2) it furnishes mankind with a Savior: (3) it gives the human race hope beyond the grave: (4) its ideal of service and sacrifice cannot be matched: (5) it elevates womanhood.

"The greatest difficulty that Christianity is facing and will continue to face is the *western* interpretation of its teaching. Christ was an Asiatic, and some of His precepts were set forth in forms that are easy for Asiatics to comprehend. But the missionaries who brought us His message came from the West, saw the Christian concepts through western spectacles and brought with them European traditional forms of worship. This handicap will be overcome when Chinese Christians are so imbued with the spirit of the Gospel message that they can interpret it as Chinese to Chinese free from European traditions and prejudices, in other words, when Christianity becomes indigenous to China.

"Christian education is also destined to have a big place in the life of China. I have always felt that it was senseless for Chinese educators to raise a hue and cry against mission schools when illiteracy is so great in this country and when nearly all the government revenue goes towards fighting and China is not in a position to provide school facilities for her children. Until China is able to educate the millions of her young people, it is the part of wisdom to welcome everybody who wants to help fight illiteracy; especially missionaries who bring with them funds from foreign lands. The task of educating the children of school age in China is so huge that I believe Chinese educators will welcome Christian educational effort. It is certain, however, that mission schools and colleges will need to fall in line with Government regulations and be registered. Registration will not deprive mission educational institutions of the freedom to teach religion, which will be a subject optional in the place of ethics. Christian schools have made a distinct contribution in maintaining discipline and in turning out men and women of character. They should keep up this practice.

"The time has come when the leadership of the Christian Church in China is to be assumed by Chinese Christians. The work of evangelizing China is so great and the Chinese Christians are yet so inexperienced that for many years to come they will want and need the moral and financial support of western Christians. They need the missionaries to stand by and guide them; they will want the Christians from western lands to continue to help them with money, for the resources of the Church in China are as yet very limited.

"The United Church of Christ in China has come into existence to fulfill the Chinese Christian desire for a nation-wide church. The vigor and enthusiasm which marked its beginning, show the widespread desire of Chinese Christians for such a movement. This new church will do

more than anything else to unite Chinese Christians into one body. Narrow sectarianism is the biggest hindrance to Christian Unity. It seems to me that denominationalism and other non-essentials to salvation should have no place in the Chinese Christian Church. The Chinese have a hard enough job to understand the fundamental principles of Christianity without having to unravel also its hair-splitting doctrinal disquisitions. The indications are that Chinese Christians everywhere will flock under the banner of the United Church of Christ in China."—Fong F. Sec.

"Organized Christianity has given to the world at least two great gifts—the Bible and the institution of the Sunday service: that it has been somewhat of a hindrance to human progress all during its history is also a fact. It is, too, one of the greatest and most faithfully and strongly supported organizations in the world. So whether it endures in China or not depends upon whether or no Christian communities in other countries continue to support it. This kind of endurance, however, is at once passive and artificial. To enable Christianity to take deep root in the Chinese soil either one of two courses may be pursued. The one is evolutionary and the other revolutionary. The evolutionary course is that of the policy now being followed by present Christian bodies in China. It is the *ask and give* policy! When Chinese Christians ask for self-government then, but not till then, it should be given to them. This is a policy of expedience; not of principle. The best possible fruit of this policy can only be a reproduction of Japanese Christianity in China: a national, denominational Christianity founded on a very sound legal basis, but exerting very little influence on China's national life. (In this statement I am, of course, referring to official Christianity not to individual Christians.) The revolutionary course is to have the missions sell all the empty church buildings, withdraw immediately all financial support from existing so-called Chinese churches, and then go to other unoccupied areas and preach the pure gospel of Jesus but never again to give a penny to newly founded churches. Let new churches be self-supporting from their very beginning! The old churches thus left economically independent by the missions would, I am positively sure, grow in strength and grace and the new ones would develop their own individual Christian life from the outset. We should thus have a spontaneous Christianity in China, which would in turn enleaven every department of the life of the Chinese people. In other words, the missionary would sow the seed and leave the growth and future of the plant to God, who would work with us in this revolutionary policy.

The Chinese Christian church is like a young man of twenty-one who is demanding freedom and independence. Our western teachers,

who love the church so much, are like the old Chinese mothers who insist on having a say in the future of their beloved children, such, for instance, as settling the type of girl they must become engaged to and the line of work they should take up so as to lessen the danger to their character—all with a view to determining even where and how they must die! In short, in my judgement, our western benefactors worry too much about the future well being of their spiritually begotten!"—K. L. Pao.

"The anti-foreign and anti-Christian movements in China, during the last few years, have stirred the Christian Church deeply; in addition the policy of the abrogation of the "unequal treaties," the evacuation of missionaries and the Nanking incident have created in many missionaries and Chinese Christians a pessimistic attitude toward the outlook of Christianity in China. In spite of these anti-feelings, however, I believe that the outlook of Christianity in China is much brighter than it was a while ago. The attacks which have come, from all sides, have created a Chinese Christian consciousness such as never before existed. The evacuation of the missionaries gave the Chinese Church a chance to stand on its own feet and to bear responsibility in a more substantial way. For the Church in China to become wholly Chinese will strengthen the faith of the people in it, for they will learn to view the Church as their own. As things have been many have naturally relied upon foreign support and regarded Christianity as a foreign religion. Those who have doubted that Christianity will endure may be assured that a Church founded on Christ, no matter what the difficulties which threaten it, can never die! When Christ is recognized as the Saviour of China the Chinese will be more than glad to welcome Him into their hearts!

"The Church will, no doubt, continue to face difficulties of all kinds. The greatest difficulty, however, will not be material but will have to do with the spiritual life of Chinese Christians. Those who are not strong in their Christian faith will soon drop off the roll and those who have come into the Church in order to use its influence for personal benefit will withdraw therefrom. To some the Church seems moribund: in reality it is entering a period of wonderful development. It will become stronger and truer as the result of sluffing off its nominal members.

"Christ himself has already contributed tremendous good to the life of China. Even apart from Christ, Christianity has played a part in the life of China. Its influence on the thought-life of China has been felt in and through its democratic ideals of equality, liberty and universal love; its contribution to China's moral life is seen in its emphases upon cleanliness, sanitation, promptness, etc.; all these have their origin in Christianity. This is not merely a pro-Christian sentiment! I can cite more than one testimony from non-Christian leaders who have paid

sincere tribute to Christian trained men and women for the qualities they see in them and which many non-Christians of their acquaintance do not possess.

"As to Christian education we must give due credit to its achievements in China. It has had privilege and liberty in the past; it is passing through a critical time at present. Just what it will be in the future depends upon how it meets the present situation. The purpose of Christianity in China is not educational only. When China has a national system of education there will be no need of Christian education. China is capable of managing her own educational affairs, without interference from outside. Under the new system of education, Christian education will sooner or later be amalgamated into the national system. Christian education in China in the future will take the form of special education, such as, Bible schools, theological schools, or schools of a particular type to train religious workers for the Church.

"The Chinese Church will exist of, by and for the Chinese! The chief contribution western Christians can make to China is their *priceless experience*. They will serve China as advisors or directors, but the Chinese themselves must be masters of their own Church.

"The chief hindrance to Christian unity in China is not the historical dispute over denominational differences, but the fundamental differences in the creeds. Men believe differently; some will be conservative; others liberal; still others democratic. It is hard to strike a happy medium!

"The hopeful prospects of Christianity in China offset its hindrances. Government control of education will not adversely affect the outlook of Christianity in China; but only strengthen it."—Mali Lee.

"Sentimental students think that Christianity will sooner or later die a hard death in China: they are, therefore, persecuting Christianity with the utmost vigor in order to hasten its death. But is Christianity in China going to die? I question even the rationality of this question!

"Jesus Christ, no doubt, was the "Bolshevik"—the extreme radical—of his time! His ideas were too far in advance of his age; for this reason he was misunderstood, despised, ridiculed, insulted, and finally crucified! Were he to stand to-day in the midst of these students, I venture to presume that none of them, except the most brutal, would dare utter a word disqualifying him as a great teacher, a great sage, and the founder of a great religion and the giver of great moral principles.

"Christianity, through its missionaries, has introduced into China western sciences such as astronomy, geography, mathematics, chemistry, physics, etc., subjective and objective, and has given rise to the impetus of Young China's desire to reform her educational system and to pursue western sciences. Western art, especially oil paintings of the realistic

school, depicting the life of human beings in their environment, has also come with the sciences.

"The idea of democracy, that is, government of the people, for the people, and especially *BY* the people, has also been introduced by missionaries in church organizations as well as in educational institutions, all of which helped to plant the germ for the 1911 Revolution, and the establishment of the present republic.

"Furthermore the introduction of Christianity into China has widened the outlook of the Chinese and enabled them to understand that the religions existing in China are not the only religions in the world; that there are other races which are not only different in physical features,—which suggests to them the study of anthropology and ethnology,—but also different in customs, languages, literature, or, in other words, of different types of civilization! To-day China sees not only the miscegenation of the white and yellow races but also the adoption by Chinese of foreign folkways, mores, and tenets. To possess new culture-complexes is to accumulate culture; Christianity is a stepping-stone in both the amalgamative and diffusive processes.

"All these, however, have little to do with the ideal culture. They are merely by-products, brought over as accessory materials. They are epiphenomena. The chief contribution of Christianity to Chinese life is the Christian *religion*! Christianity is, to some extent, a combination of various religious movements. Anti-Christians have seized upon this combination aspect of Christianity as a pretext for condemning it; but I personally admire Christianity just because it is a combination of various religious movements. This combination makes the contribution of Christianity much richer than it originally was. "He who knows only one religion knows none," but he who knows Christianity knows more than Christianity alone.

"With these contributions it is apparent that Christianity has embodied elements from many other systems, has been trying to adopt itself to new situations, and has been improving all the time. There is no religion, in fact nothing in the world, that is perfect; perfection exists only in our minds. Christianity is not a perfect religion, but it is working towards perfection and towards the best. A religion which has such a definite end or goal is not likely to die!

"However, although Christianity may endure in China, it will have only delicate and frail health, if it does not cure its ailments. Its chief difficulty, from my point of view, is in its personnel. So long as the majority of Christians themselves understand nothing about Christianity and behave in discordance with Christian principles, Christianity will remain a patient even though it may survive! How often have we heard people say "Is this Christianity?", or "Is this what a Christian should do?" The character of Christians themselves has led to the persecution

of Christianity much more frequently than the sentimental anti-Christians.

"A second difficulty is its cultural deficiency. Although Christianity has introduced the sciences, it often comes into conflict with science in the interpretation of cosmological and theological problems. To impede the progress of the natural sciences, to insist on a blind belief in dogmas and creed, and to ignore the social environment of the Chinese—is to *misrepresent* Christianity! To be Christian is to be intelligent! Buddhism has emphasized wisdom as a means to salvation. To understand the forces of nature is to understand God; and to understand God is to solve the riddle of the universe and to prepare for the founding of paradise on earth!

"Another immediate struggle Christianity must face is the challenge of its association with politics. Christianity or any religion must be divorced from meddling in temporal matters. Christians have not yet learned the lesson of the religious wars in the sixteenth and seventeenth centuries in Europe. A number of Christian missionaries have begun to understand that it is wiser to conquer evil with virtue; and in many instances of persecution they have declined to seek the aid of their home government. They realize how unwise it was to usher in Christianity through "unequal treaties," which, they now believe, must be abrogated.

"The greatest difficulty which Christianity faces, so far as I can see, is the challenge of patriotism. I do not condemn patriotism, nor do I endorse it. It is an inevitable stage in the evolution of China's national life. But I do believe that mere nationalism, or internationalism, or even interracialism, separately or together, is too narrow a basis for life. Why should one be so provincial as to care for human beings only? The fact remains, however, that Christians must be very careful not to hinder the progress of patriotism which will very likely look on Christianity as its major enemy.

"There is still another great difficulty which greatly hinders the advance of Christianity in China. It is materialism. What is the cause of western imperialism? Materialism! Chinese culture has been characterized as idealistic and pessimistic, but owing to its conflict with the western materialistic civilization it is tending at present towards materialism. Christianity, like every religion, is generally idealistic. It is a most unfortunate thing that these two conflicting elements should meet face to face and challenge each other in the life of Young China.

"To remove these hindrances should be the chief contribution of Christian education in China, whether it be formal and institutional or informal and social. If Christian education aims to cultivate better manhood, train intelligent citizens, divorce religion from politics, co-operate with patriotism, and finally conquer materialism, Christianity will in the future be a tremendous factor in the progress of the Chinese people.

It is not likely that Christian education will die out in China. Under the Nationalist Government it will continue to be a potent factor in Chinese civilization.

"What China needs from western Christians is tolerant and intellectual Christians; Christians who understand the problems of China; Christians who are interested in the improvement of Chinese social conditions. Here is the greatest contribution that both western and Chinese Christians can offer to China in this dynamic epoch!"

Self-Support and Spiritual Life

EDMUND J. LEE

IN 1926 the writer, travelling back to China on the Canadian Pacific Railway struck up a sleeping-car acquaintanceship with a Canadian business man. In the course of a conversation this gentleman stated that the recently consummated union in Canada of the Methodist, Presbyterian and Congregational churches had begun at a conference he had attended at Winnipeg twenty-three years before with a great address by the Rev. Dr. Gordon, better known, perhaps, as "Ralph Connor." He further stated that Dr. Gordon had based his plea for Church unity on the manifest unwisdom of the system then obtaining, by which in hundreds of small communities, the churches of several denominations were kept alive by subsidies from the richer churches of the East, contending that this system, on the one hand, induced a spirit of competition and antagonism between the churches, and on the other, fostered a spirit of dependence, both highly injurious to the cause of true religion.

The man who perhaps did more than any other to point out the folly of the existing missionary policy in the western field and to indicate wiser methods was the Rt. Rev. R. L. Paddock, the first Episcopal Bishop of Eastern Oregon.

The status of religion in Eastern Oregon, when Bishop Paddock took up his work there in 1907, is described in a letter from a Presbyterian minister as follows: "I think no one in the far East can quite understand the merciless competition among the churches in the little towns of the far West. In many towns of not more than a thousand inhabitants one will find five or six struggling Protestant churches. Their services are dispirited, they have but a handful of worshippers, and when the ministry is not unlearned it is intellectually starved. The competition of Protestant denominations in over-churching these little villages has done more to turn people away from the churches and to discourage young men from going into the ministry than any other thing."

A Congregational minister also writes; "I am a native of the State of Oregon, and a victim of the policy that has set up and maintained in every village and countryside the lines of sectarian division and the monuments of the folly of disunion. Financial support from the East has been a mistaken policy, conceived and carried on, I am sure, in the desire to promote the highest spiritual and moral ends, but actually achieving disunity and dependence."

When Bishop Paddock became familiar with his field and understood its problems, he announced the two main principles of his policy. First, he would work primarily for extension of the Kingdom of God in his District and not to build up his own system at the expense of that of others. For this reason he did not propose to start a new church in a small over-churched community because there happened to be a half dozen Episcopalians there. Secondly, because of his conviction that for churches in well-to-do communities to be subsidized from outside was highly injurious to the spiritual life of these churches, that he would accept no money from the East to build churches or support resident ministers in his District. "Give us your prayers," he said in a letter to his Board, "but give your money to others." These two principles; to promote good will, fellowship and cooperation among all churches; and to develop respect and independence among his own people, Bishop Paddock stressed steadfastly through the fifteen years of his Eastern Oregon episcopate with notable success.

Of course, at the start he encountered many difficulties. He says that it took years of persistent friendliness to overcome in some places the suspicion against him and his Church. On the other hand, some of his own people, suffering from the pauperizing effect of the system current in all churches, resented his policy. Though among the most independent people in the world in other respects, they could not see why the Church of the East should not build their churches, and in large part provide their ministers, as has been done formerly and was done elsewhere. In time, however, his patience and perseverance backed by a life of apostolic devotion met their reward. The principles he advocated took deep root, and he himself was known, loved and trusted all over Eastern Oregon.

To quote again from the letter of our Presbyterian brother above: "All the Christians of the community looked on him as belonging to their own communion. This is I think one of the finest tributes to the character of Bishop Paddock. His friends thought of each other as Methodists or Presbyterians, or Episcopalians, but we always thought of him as 'The Bishop.' He had that spirit, which is above and beyond all denominational divisions. He succeeded in his own character in building 'without walls.'"

The evidence would seem to be conclusive that during the years that Bishop Paddock went about among the towns of Eastern Oregon, there was marked improvement in the general status of religion in the district. Goodwill, fellowship, and cooperation were taking the place of antagonism and competition. They were approaching the 'unity of the spirit,' the essential preliminary to any form of organic unity.

We are, however, chiefly concerned in this inquiry with the effect of Bishop Paddock's methods on his own body of church-members. The results in the judgment of the writer constitute a striking vindication of the truth of the principles he was seeking to apply. In the first place, the number of communicant members increased five fold during the fifteen years of his episcopate. These new additions were the majority of them men. The composition of the Eastern Oregon church, was the reverse of that obtaining in so many of the churches of the East. The call to service, sacrifice and fellowship appealed to the men of Eastern Oregon and they crowded into the church.

Furthermore, Eastern Oregon Episcopalians combined a fine spirit of loyalty and devotion to their own church, with a spirit of sympathy, fellowship and good will to other churches. In numbers of centers throughout the District, the Episcopalian group worshipped with other congregations, took part in their activities and bore a share of their expenses.

Finally, and most important of all for the purposes of our inquiry, instead of the stultified life, apathetic and dependent, engendered by the system of Eastern subsidies, Bishop Paddock's people developed a virile spirit of self respect, independence, and willingness to sacrifice. Flourishing, self-supporting congregations were developed in the larger towns, while in the smaller places they paid for such ministrations as they received. A clergyman who came to Eastern Oregon just at the end of Bishop Paddock's episcopate and served in several centres, writes: "I may as well state that I never worked in any place where the people responded so readily from a financial point of view as in Eastern Oregon." He illustrates his point by a number of concrete instances from his own experience and ends by saying that the salaries paid in Eastern Oregon are better than in any other missionary district or in the United States. In the last few years, the District has made a notable record in contributions to the general work of the Episcopal Church; and while this is in part due to the capable administration of Bishop Paddock's successor, it is in no small measure the result of the habit of giving and willingness to sacrifice, implanted by Bishop Paddock. The following extract of a letter from an Eastern Oregon lay-woman gives convincing testimony on this point: "Personally I think that was one fine thing the Bishop did, awakened in us self-respect, churchwise. I think the seed he planted in that respect took deep root. I know that before Bishop Paddock

came we were just as well financially able to take care of our quota for the church as we are now; but we would not have thought that we could do one-fourth, may be not one-tenth that much. Since the new Bishop came we have kept up our part of the work, but it is entirely due to the idea of independence, which Bishop Paddock taught to us. I am positive that it is so here."

Bishop Paddock's health broke down and he was forced to resign in 1922 when he seemed on the eve of a great in-gathering and when his hopes for a great forward movement in church unity seemed about to be realized. His experiment therefore was not complete; but the results achieved were sufficient to prove conclusively the truth of his two great principles and constitute a service to the Church of the highest importance.

Some may wonder why this treatment of a domestic mission problem in a foreign mission journal; but they will probably not be many. It is obvious that we are dealing with the fundamental principles of the Kingdom, which are of universal validity. As it happens, when Bishop Paddock was forced to resign on account of ill health an old friend of his, one of the most prominent missionaries in China, wrote him a letter of strong appreciation of his work in Eastern Oregon, in which he said:

"The principles upon which you acted are so profoundly Christian that it makes one shudder to think of our ordinary practice in the light of what you did. I believe your policy and above all the spirit which inspired it, has already made a rich contribution to the best there is in the influence of the Episcopal Church, and this has doubtless also extended much beyond its borders. The problem as to the use of money in our missionary districts is already assuming very grave proportions here. There can be no doubt that even here in some instances at least the money contributed from the West has been a hindrance rather than a help to the growth of the native Church. I think this has not been so in most cases, but there is a great danger that it become increasingly so as the Church expands and the opportunity for the development of a really self-supporting church here extends. So long as missionary support from the West flows freely, the danger of fostering the spirit of dependence in those who ought already to be standing on their own feet and pressing forward with their own strength is inevitable and it is fatal. I am confident that your experiment will play its due part in helping us even over here to face this danger courageously and wisely."

Probably most China missionaries would concur in the statement just quoted, though it is possible that many of us will consider it an under-statement. We have really done a great deal of harm by our unwise use of money and this is a chief cause of our weakness to-day. Our practice in these later years has violated one of the immutable laws of the Kingdom and the result has been to impair the vigor of the Church in China and to stultify its life.

In the "Three Principles" of Dr. Sun Yat Sen there is perhaps no expression used more frequently than that commonly translated "Economic Oppression." Dr. Sun is not very convincing when he endeavors to prove that China is suffering serious injury as a result of financial dealings with western nations. He does not, however, mention the one sphere in which this is true, and that is the religious sphere. Of course there is a vital difference between the injury done here and those to which Dr. Sun refers. He claims that western nations are enriching themselves at the expense of China. No one would assert, though, that western churches are enriching themselves at the expense of the Church in China. In spite of the precedent set by St. Paul, we have not reaped their "material things" nor taken up collections for the "poor saints" in London or New York.

In spiritual things, however, we are very definitely open to this charge. It has often been said that foreign missions are the life-blood of the church and there is no doubt that inculcating principles of sacrificial giving and implanting the world vision of the Kingdom has been the deepest blessing to the Church of the West. It is also true that the money so given has resulted in untold blessing to China and other mission fields. There is, however, a fine line which must not be crossed lest the blessing become bane. This line has unfortunately been crossed frequently in China of recent years.

It is easy to understand how it happened. When missionary work is opened in a country it cannot be a charge on the people of that country. The early stages of such work must of necessity be financed by the Church that sends the missionaries to the field. In this way the first converts become accustomed to have the Mother Church pay all—or nearly all—the expenses of the local congregations. Naturally the custom becomes established, which continues through the decades, as the converts multiply, until we have the condition obtaining in China to-day, where many churches, with memberships running into the hundreds, have from one-half to nine-tenths of their support provided by the churches of the West. One has only to reflect on this fact to realize how unhealthy such a condition is, and how difficult for a church with its expenses so provided to maintain a vigorous spiritual life.

The truth of the matter is that this practice runs squarely counter to a fundamental principle of the Kingdom. Surely we will all agree that the true spirit of the Kingdom, the spirit of Christ, is the spirit of sacrificial love. If we fail to inculcate this spirit we fail in our task, and the measure of our success is the extent to which this spirit prevails in our churches. Now, without saying that it is impossible, we may at least claim that it is extremely difficult to maintain such a spirit in a congregation that continues to receive two-thirds of its running expenses from the churches of the West. "It is more blessed to give than to

receive," said the Master; and so it happens that the Western church gets the blessing, while the Eastern church receives the money at the expense of "leanness of soul."

The line referred to above where blessing becomes bane is that where the two injunctions of St. Paul in the 6th chapter of Galatians find their reconciliation. In verse two he says: "Bear ye one another's burdens and so fulfill the law of Christ"; but in verse five "Every man must bear his own burdens." We are not troubled by this seeming contradiction. We all understand it. We fail, however, in our practise to reveal this understanding. It is of course a blessing for me to carry other peoples' burdens but not if at the same time I depend upon someone else to carry mine. Charity is good but we must not give to the poor and yet neglect to pay our own debts. Let every man bear his own burden and then bear those of others. Applying the same rule, if by my willingness to carry the burdens of others I tempt them to yield to me burdens, which they are able to carry and should carry I do them an injury, whatever blessing this may be to me. Furthermore, it will cease to be a blessing to me, as soon as I understand that it is an injury to them.

What missionary has not seen the working of this principle again and again in individual cases? We take boys from hovels, support them, and help them to an education, only to see them bearing the fruits of pauperization and spoiled for any useful service. The same principle works in a more general way in the Church at large. Surely it is true that the reconciliation of St. Paul's two behests is the rule that no burden should be borne for another that the other can and should bear for himself; or, to express it in other terms, no dollar should be given that takes the place of a dollar that a person or a church can and should give themselves.

The relationship between the measure of self-support and the spiritual life of a church is illuminated by the words of Christ recorded in the 16th chapter of St. Luke after the parable of the unrighteous steward. He says: "If ye are not faithful in the unrighteous mammon who will commit to your trust the true riches; and if ye have not been faithful in that which is another's, who will give you that which is your own." Here it is clear that material things are compared with spiritual. The "unrighteous mammon" is contrasted with the true, the spiritual riches. In the second clause material things are spoken of as 'another's'—we are stewards, trustees, while the spiritual, the true riches are our own. Faithfulness in the use of one is a condition of receiving the other. So it has come to pass that by failure to develop self-support we have failed to teach faithfulness in the use of material things, with the result that the true riches, which are their own, their birthright, has come in too meager a supply and the church, in spite of the treasures available, continues in comparative poverty.

Well! what are we to do about it? Of course the reply is: 'develop self-support as fast as we can.' When we assay to do this, as a practical thing, however, we find two obstacles. In the first place the disastrous effect of civil war and communistic experiment combined has terribly impoverished the country. The financial strength of the Christian community is much less than in normal years. It is therefore unreasonable to expect any great increase in giving at the present time. Then too, it is not fair to place too heavy a burden suddenly on shoulders we have not trained to bear them. The wise plan would seem to be to hold up the ideal of complete self-support as something to be attained at the earliest possible moment; to emphasize its importance, its necessity, convincingly, persuasively, persistently. As a practical policy, however, we should gradually reduce appropriations from the West so that in a few years complete self-support shall be attained. A larger measure of self-support is, however, so essential to the well-being of the church that it would be worth while to close quite a little of existing work if by this the rest could be made more nearly self-supporting.

In many centers the problem of self-support can be largely solved by effecting a union among the churches of several communions in that locality. In this way two great objectives of the missionary enterprise, unity and self-support, can be together attained, and the two chief obstacles to a vigorous life and an effective witness removed.

In presenting the cause of self-support to the Chinese Church it will be well for us to confess with shame and contrition our fault in this matter. We are really the responsible ones for we have been the teachers of the Chinese Church. How could we expect them to understand and avoid this danger if we have not realized it ourselves and have failed to warn them. We must explain convincingly the principle involved, prove it by an appeal to scripture that cannot be denied, and say that now that our eyes are open we cannot be a party to further injury to the Church we love and have come to serve.

There is, however, another method of procedure that has been found of great value. To give in order to reduce the burden of the mission boards at home is a motive with a very limited appeal. It is hard to convince the average Chinese Christian that the supply of money at the disposal of our boards is not practically inexhaustible. Also have we not told them that giving to the mission fields has brought great blessing to the home churches? Even the appeal to give to the standard of real sacrifice in order to receive spiritual blessing, strong though this is, may be considered as seeking a blessing for ourselves. The strongest appeal would seem to be that of making it possible for those outside the Church to hear its message. With less than one-hundredth of the people of China Christian, it is obvious that money can be wisely used in legitimate extension work. This will of course involve the cooperation

of the mission boards. It will mean that money saved by economy and self sacrifice, instead of reverting to the board, shall go to finance work in unevangelized centres.

At the present time, when China is in the throes of revolution, and the Church is showing the infection of the nationalist spirit by the demands within the church for Chinese leadership and self determination, it would seem that God is giving us in these conditions a powerful leverage to aid in developing self-support and so repair the injury of our past mistakes.

Economic Independence and Spiritual Vitality

R. B. WHITAKER

DR. Rawlinson has stated the problem for us in his editorial "Economic and Spiritual Autonomy" in the March RECORDER. It is one of the most difficult we are facing at the present time.

Just how can we of the West who live on a higher economic level than the Chinese Church share our purse without doing as much harm as good? We entirely agree that "One cannot imagine Western Christians attempting to share their experience of God with China and at the same time declining to share their purse." On the other hand, we believe that there are other ways of helping the Chinese Church than undertaking the major portion of the direct financial support of that institution as at present. While we would hesitate to affirm that economic independence is a *sine-qua-non* of spiritual vitality, we are thoroughly convinced that the two have a *very intimate connection*. It is certainly true that dependence beyond the point necessary is detrimental to the highest type of Christian life and fellowship. As long as large amounts of foreign money are used in carrying on the work of the churches, resulting in better buildings, higher salaries, more jobs, and all round better equipment for the Chinese Church than it will ever be able to afford if "on its own" there is no way of avoiding the type of member who joins the churches with the hope of securing work, or charity, or of receiving the benefit of the "influence of this obviously monied institution." Even if only a small per cent has been influenced to join because of such considerations, nevertheless the spiritual tone of the whole group is lowered thereby. Recently in discussing this problem with one of the preachers on our force, he remarked that he would like to see the number of missionaries doubled, but the regular appropriations from America for evangelistic work entirely cut off, that the native church might be forced to economic independence. He was not merely talking theory, for while still a layman, earning his own living, he was

instrumental in developing one church which has been independent from the first, buying its own land, erecting its own building, and caring for its own church life primarily through the service of volunteer lay workers. In this connection, it is worthy of notice that this church according to the judgment of all who are acquainted with it, is one of the most alive spiritually of any in our field. In the older churches, the spirit and habit of dependence has become so fixed that it is very difficult to make any real progress towards self-support. Our chief hope is in the newer groups, formed on the basis of complete independence of foreign funds from the first. These depend upon lay leadership, with occasional assistance from the travelling evangelist, the pastor-at-large, and the missionary, not upon a settled pastor or preacher. This plan is more in keeping with the effort to achieve independence and self-support than the other policy.

The question still remains to be answered, How is the Western Church to help the Chinese Church without weakening its morale and hindering the normal growth of its spiritual life by an unwise use of funds from abroad? We think that the answer is not as difficult as it seems. We can go a good way towards solving the problem by the simple expedient of making schools and hospitals separate from the churches in organization and administration, using funds from the home churches for our educational and medical work, but not in direct financing of the Chinese Church as such. In the West, schools and hospitals usually are not self-supporting institutions. They trust either to government support or to that secured from endowments and from the gifts of interested and public spirited people. These institutions ordinarily are in no way connected in organization and administration with the churches, although of course the churches are represented on their Boards of Directors, and take a keen interest in their work. We believe that for the sake of strengthening the life of the Church in China this separation of schools and hospitals from the Church institution must take place. By such a policy the West will help the Chinese Church *more*, not less. For example: At present the tuition in our middle schools is so high that the children of Christian families can seldom afford to attend. The policy we are pursuing is keeping these middle schools from really serving the Chinese Church in any large way. We would like to see tuition in these schools abolished if possible, and at any rate reduced to the lowest possible figure. Students would flock into these schools from our Christian homes if required only to meet necessary expenses for food and incidentals. At present those best fitted for the work of leadership of our country churches are unable to secure an education because the cost is prohibitive. Let us, then, use a part of the funds which now go into evangelistic work, to make possible free middle schools for our Christian constituency, allowing children of non-

Christians to enter these schools only to the extent possible after our Christian students have been cared for.

Again, a part of these funds made available by the policy suggested should be used in establishing and financing Laymen's Christian Training Schools for the fitting of such volunteer workers as mentioned above. We believe that there is little likelihood that the Chinese Church will be able at any time in the near future to finance its own work if it attempts to use western methods, each church having its own paid pastor or preacher. A much more workable plan is to carefully train men and women for the diaconate in our Laymen's Training Schools, exalting the meaning of that office, and then send them forth to take the lead in the local church groups. The ordination of such lay deacons and deaconesses to the work of volunteer Christian leadership should be as sacred and solemn an occasion as the ordination of our pastors. A lay "Order of St. Philip the Evangelist" devoted to volunteer service through the Christian Church for the evangelization of China would be worth more to the future of the Christian movement than the continued maintenance of highly paid foreign subsidized pastors and evangelists. Some trained pastors we must have as leaders and organizers, but these should be kept down to such a number as can be supported by the native church, except for those in the employ of schools and hospitals who might, without harm to the Church, be supported in part at least by mission funds.

This suggests the consideration of another matter relating to the independence of the Church. We believe that the men who are to become leaders in pastoral work in our great country districts should themselves be men from the country, and that they should give themselves to this life service without the expectation that because of their training they should receive a financial remuneration far above that of the average of the people whom they serve. We are well aware of the fact that growing pastors and preachers must read, and that books cost money. But the church or mission can provide for loan libraries for workers as is being done already in some places. We also know that a college and theological education costs money; but it is also true that students are, many of them, receiving liberal aid from church and mission (chiefly the latter) in getting this education. One difficulty in connection with comparatively high salaried pastors and preachers is that the very fact of their higher living standard causes jealousy and suspicion, and more or less erects an impassable barrier between them and the people whom they serve. There seems no sufficient reason why the Chinese Church should pay salaries ranging from thirty-five to forty dollars or even more to men who are serving a constituency where the average income is \$8 per month or less. But if it is to follow the example set under mission administration in many fields that is what it will have to do. Perhaps

it will be easier to realize the resulting relationship between preacher and people if we think what would happen in the ordinary American small town of say eight hundred or a thousand people if the pastor were employed at a salary of four or five thousand dollars a year. The writer served as pastor for a series of years in just such an American small town before coming to China. To have accepted the salary above suggested, if Home Mission Board and church together had been willing to raise it, would have reduced his effectiveness as a Christian minister fifty percent in that community. Whether in city or country in the West the average of ministerial salaries is not above that of the average of the congregations whom they serve. In China if the situation is to be radically different, the pastor or preacher receiving three or four times the average income of his people, it will be impossible to develop the unpaid volunteer leadership which the Chinese Church must have if it is to become self-supporting. There is no possible way of securing harmonious and cordial cooperation between unpaid lay workers and highly paid foreign subsidized workers. The Church has got to choose between the two. The former are far more fundamental to the spiritual life and progress of the Christian movement than the latter. A persistence in the older policy will, we believe, indefinitely postpone the day of possible economic independence for the Chinese Church.

A difficulty that has already been met in connection with turning over of financial control of mission and church funds to the Chinese Church is that in some places salaries of workers have been unduly increased, causing jealousies and decreasing the effectiveness of the workers involved. If the funds had been church funds exclusively, not from the mission treasury, this could not have happened. They would not have been sufficient in the first place, and then again the obvious necessity of keeping the church staff up to a reasonable point would have prevented such a use of the money. In other words, large subsidies from America for financing the Chinese Church have cultivated and are maintaining a series of false standards. These standards relate to the size of salaries, type of buildings erected, and to the general plan of administration. We have every sympathy for the men who are undertaking the leadership of the Chinese Church in this difficult period of transition. We do not wish to see their task made any more difficult than it already is. But their motive is to win men to Christ, and to build up the Kingdom of God in China. Many of them realize the intimate relationship between economic independence and spiritual vitality, and are ready for some radical steps in the right direction. The whole policy of Christian work in China cannot be changed over night, but we believe that the direction of progress should be somewhat as suggested above. We hope that from now on, every year may see a steady decrease in the amount of foreign funds applied to the support of the Chinese

Church. A cut of fifteen or twenty per cent a year would force the kind of reorganization necessary in our evangelistic work. A wise use of the funds thus made available for other work, would make possible the reorganization of our middle schools on such a basis that they might serve our Christian constituency to a much larger degree than is possible under the present regime.

Western Money and Chinese Needs

W. H. GLEYSTEN

WHEN Martin Luther nailed his thesis on the church door, there must have been some complacent churchmen who smiled and thought that this was just the prank of a mad monk. Nevertheless the river changed its bed! During the past decade, there has been a pretty severe anti-Christian propaganda in China. Many missionaries were somewhat inclined to smile at this in the beginning; but that smile has long since disappeared. In this anti-Christian movement, many factors have had a place. One big element is Bolshevist; this many of us can easily agree upon as bad. There are other elements of which we disapprove. There is one strand, however, that we may well take note of; it is generally called nationalistic. It is a resentment on the part of many people in China against something which seems to them inimical to their nation. Missionaries should spend their time in considering what it is in their institutions which has provoked this antagonism, rather than merely condemning their critics.

The thesis that has recently been nailed upon the door of every mission compound in China is this. The sister Church of the West must bring her gifts of love to China through the Chinese Church. She is the instrument ordained of God. The question no longer is, What does any western denomination think and plan? The question is, What does the Chinese Church think and plan?

There is conceit and danger in the position of those who say, "we do not care whether the Chinese want us or not. We are called of God." Paul was far wiser. He was called by the man of Macedonia, and that for him was the call of God. There never was a call without a need and there can be no such thing as a religious call, without a sense of religious need. The very power of the call lies in this need. That there is an altar in the Chinese heart inscribed to the unknown God, is a fact that we well know. The Chinese Christian Church must henceforth interpret that need and the God who can satisfy it. This is her sacred function. She will want the help of wise and loving followers

of Christ from the West. If such are not called by the Church, it would seem like an imposition for them to be here even in a Christian mission.

We hear some say, "There is no such thing as a Christian Church in China." This is the equivalent of saying that others must accept my definition of what constitutes a church. It is not one of our minor missionary sins that we have been trying to reduplicate here our conception of "The Church." Where two or three are gathered there am I in the midst. Is not that really a better conception of the Church after all? And may it not be that our overtowering Church organization is foreign to the genius of this people who may see in the Church a household connotation which the West has been slow in recognizing?

In any case, what do these small fellowships of Chinese Christians, this potential Church at least, what do they need, these little groups in Canton and Peking and Hankow, and the little communities of Christians scattered all over this land?

A startling fact in the missionary situation in China to-day is that while the Christian Church is, in very truth, small and weak, there are many tremendous mission centers, strategic in location, with huge buildings, and acres of land. These missions have been growing in equipment and staff. What is alarming is the paucity of the Church, in both leadership and membership!

This disparity, fat missions and meagre, lean churches constitutes the greatest challenge which has come to the Church of the West during this century of modern missions in China. A limited number of missionaries feel hopeless about it and having left China, will not return. The further development of missions, seems to them a hindrance, rather than a help. Another group of missionaries seem unable to think in terms of anything other than a Chinese Church, projected along the lines of their own denomination. God answered in the hour of England's and Scotland's and Germany's need, but cannot be depended on to stretch out His arms in China to help His children here. There is also a considerable body of missionaries, who like Isaiah in the temple, are seeing God afresh here in this land to-day, touched by the same live coal of unquenchable truth!

Can the vitality of the mission be transferred to the churches? If this cannot be done, the missions are useless to-day. All along, it was our hope to do just that thing, was it not? Did we not expect innumerable little churches to spring up and like leaven to spread everywhere? It was in this faith that middle schools and colleges and theological seminaries were established. The machinery has been set up but what about the product?

I humbly submit the following as a mode of mission policy promising to be fruitful. Let the mission in each locality ask the Chinese Christian church or fellowship what its needs are. Probably the Chinese will

request that the missionaries help them to study their needs. That would be a grand beginning. Then let it be understood that the mission has no other business here than to help this group meet its needs. The small groups will consult with neighboring groups and soon there will be a city-wide consciousness. Some of our cherished mission plans will be shattered! Let it be so!

Suppose that the Chinese churches collectively find that they do not need sixteen colleges, shall we run them nevertheless, because we once started them? Suppose that they find that there are four times too many theological seminaries, and that after all these seminaries are not just what is wanted, shall these seminaries defy the findings and continue to grow even leaner in the service they render? Suppose the Christian community says, we need just one high-grade senior middle school for boys in the Ching Chao area, Peking. Shall we go on with our present program of five? Suppose that group of Chinese should conclude that the Church needs the Mass Educational Movement among its own members, half of whom cannot read and write. Shall we say, we have no leadership, no buildings, no money, nothing for this? We *must* run our theological seminaries, our individual, denominational middle schools; everything we once started. Suppose that a careful study of the Church's problems and needs should reveal that one of the most desirable things was to have all the children of Christians given the opportunity to complete a primary school education, in the interests of the coming generation. Should we just smile and answer, "The time has come for you to do this yourselves. This belongs to the Church. We have an educational program of our own"?

I challenge the right of the western Church to run anything in China without the sanction of the Church therein! We may shrug our shoulders and say, "There is no Church"; but that is not water for the thirsty.

Let us be concrete for a moment. Does the Chinese Church in North China really need theological colleges in Nanking, Tientsin, Tsinanfu, and Peking? What about the Bible Schools for men and women? Are there not so many that they cannot be good for lack of inspiring teachers, and other deficiencies? The city of Peking and its environs has five senior middle schools for boys! That the Church greatly needs middle schools cannot be denied. But what kind of schools does she need and how many? Do we dare ask the Church or shall we go on with the diminishing momentum of the past? A few things may be said about these schools without much thorough-going contradiction. And this, I fear, applies to most mission middle schools. They lack four great essentials. First, they lack money. Tuitions have been raised, are still being raised and will continue to be raised! The result is that the children of the Christians enter in ever diminishing numbers. And many who do enter have ruinous scholarships doled out to them. Prin-

cipals have not the time for educational problems. They are like college presidents in America, ever "chasing dollars"! In the second place, they lack the kind of students which are essential. From 50% to 75% of the students are not Christian and are not from Christian homes. Better fewer schools and a Christian atmosphere! In the third place, there is a conspicuous lack on the part of the teachers. Some of our teachers are great and if we could combine we could man the schools splendidly, but many of the teachers are uninspiring, feeble in their fellowship, and no help to the Church in any way. The fourth and greatest lack is that none of these schools really have the Chinese Church back of them. They are mission schools. Shall mission schools go on miserably like this in the present crisis?

It is not necessary to discuss here the impression that a multiplicity of such schools is making on the general public. It must seem to them that "mission schools" are trying to compete with the Government. If they were distinctively the schools of the Church, there never could be a suspicion of their patriotism.

What should we do? First of all, let the Chinese Christians know that the home church and we ourselves want a call from God arising in some felt need of theirs. Real needs always grip men's imaginations and their souls! The need thus expressed must determine our work. This will do away once and for all with mission over-lordship!

Secondly, be prepared to scrap any institution which the Church here does not care to sponsor to a reasonable extent. Sacrifice of our institutions is a high grade of sacrifice. Are we vital enough to give a demonstration to the Chinese and to our home people of the dismantling of some college or middle school? It is said that a battle is often won in the last five minutes. Mission prestige would not wane if this were done.

Thirdly, let the Chinese remain in church bodies as they are now or let them regroup themselves. But let it be understood, that we will help them in the name of Christ, the Head of all these communions, and that they can count on our cooperation until the shadows flee away.

You say, "This is impossible." Think of our denominations at home. There never was a time when those denominations were in greater need of prophets! Can we not speak some great, soul-gripping word to them from China? Are we not in the front lines? Is there not something overpowering in the possibilities before us? Look again at the map of China and then look at the cross of the Son of God!

Shall Missionaries Renounce Their Citizenship?

WM. R. JOHNSON*

WE are now far enough away from the Nanking incident so that its immediate causes and the sequence of events have become clear. It is therefore possible to reach conclusions as to what are the political implications and what bearing these may have upon missionary problems and policies. One mission board is asking its missionaries to renounce their right to call upon their government for protection in similar cases; and this question is up for consideration before many if not all of the mission boards. So important are the issues involved, that the subject should have the most careful consideration of all concerned. It will be well worth while therefore to review in some detail the events and issues of the Nanking incident.

For many months prior to March, 1927, the relationship between Borodin, leader of the communists among the Chinese Nationalists, on the one hand, and General Chiang Kai-shek, on the other, had been very much strained. Three times General Chiang had attempted to arrest Borodin and to expel him from China, but had been prevented by Wang Ching Wei and others of the party leaders, who insisted that Borodin's advice and help was indispensable. It was General Chiang's custom to address his officers publicly once each week on matters of party or governmental policy. On March fifteenth, at his headquarters at Nanchang, General Chiang addressed such a meeting where, before an audience said to have numbered two thousand officers, he denounced Borodin as a menace to the Revolution.

In the Nationalist armies, a civilian official accompanied each military officer, holding equal rank. The approval of these civilian officials, respectively, was necessary to make the orders of the military officers binding. These civil officials were generally trained propagandists, and many of them, as well as some of the military officials, were Communists, bound together by oath in secret organization, and sworn to obey their superiors under any and all conditions. In this, as in most other matters of political organization, the Nationalists followed the precedents of Soviet Russia. Through this organization, the Russians were able to exercise effective control in matters of moment.

The open break caused by General Chiang's denunciation of Borodin had long been anticipated by both sides. Shortly after the arrival of

*This article was sent to the *Weekly Review* of Shanghai and to the *Christian Century* at the same time as it was sent to THE CHINESE RECORDER. The other two magazines have already published it. Since, however, it deals with a live question we are also publishing it in spite of our custom not to publish articles which have already appeared in print. We hope our readers will comment on it in our correspondence columns and also on the article accompanying it. Both articles merit serious consideration.—Ed.

the Nationalists and their overwhelming defeat of General Sun Chuan Fan in the early autumn of 1926, we at Nanchang had learned that the Communists were carefully grooming General Tan Shang Tzi to supersede General Chiang when the break should come. As early as January 1927, I learned that General Chiang planned to break openly with the Communists as soon as Kiangsu and Chekiang Provinces were taken. His speech of the fifteenth of March was made just on the eve of the fall of Nanking and the expulsion of General Sun from his five provinces. It will be seen therefore that the break had been long in preparation.

Events at Nanking on March twenty-fourth, revealed how desperate were General Chiang's opponents, for the Nanking incident was their reply to his open defiance nine days earlier. By a general massacre of foreigners at Nanking, they planned to discredit him both with the Powers and with the Chinese generally, and to involve China in war with the Powers. The plot was carried out by some 1,000 soldiers of the Sixth Army under their officers of the lower ranks, and by civilians who had been secretly organized within the city of Nanking while the northern forces were still in control there. Fourteen, including the president and vice-president, of the thirty-one members of the executive committee of this civilian organization were students in Christian schools. The complete carrying out of their designs was effectively prevented by the action of servants, students, friends and neighbors in the first hours, and later by the fire of the British and American gunboats, which placed an effective barrage around the Standard Oil Company's residence, thus insuring the escape of the Consul and a large group of foreigners who had assembled there. The shell-fire, though confined practically to the open country immediately surrounding the residence, where a score or more Nationalist soldiers of those then engaged in an attack on the residence were killed, had the immediate effect of restoring a semblance of order throughout the city, and, with threats of further action if necessary, secured the release of all the foreigners then held or hiding throughout the city. It is to be noted that the Nationalist soldiers engaged were the vanguard of the attacking army, that the outrage was perpetrated by them in the absence of officers of high command and that during the time of the attack there was no real governmental authority functioning in the city, except the minor military officials, who of course should be held responsible for the action of their men, and these were either powerless or unwilling to give protection to foreigners. (If officers of high command were in the city, as some believe, they were not functioning in so far as giving due protection to foreigners are concerned, which, for the purpose of this article amounts to the same thing).

General Chiang Kai-shek immediately took vigorous action. Though denying that Nationalist headquarters had had anything to do

with the plot, he announced that his government must accept responsibility for the damage done, that the government would pay indemnities, and that the perpetrators would be punished. Shortly after, a considerable part of the Sixth Army was surrounded and disarmed between Nanking and Chinkiang, and General Cheng Chien with the remnants of that Army fled to Hankow. Numerous communists were shot for participation in the outrage, including both military and civilian, the later including the student president of the civilian organization. Some of the indemnities have already been paid. Recently the Nanking government has exonerated General Cheng Chien for complicity in the plot, and announced that it has documentary evidence that one Liu Tsu Hong, who at the time was chief of the Political Bureau of the Sixth Army, was the responsible authority within the Sixth Army who was involved.

On seemingly good authority, it is stated that certain powers urged that reprisals should be taken immediately, these to include denial of the use of the Yangtze River to Nationalists and the destruction of the Hanyang Arsenal, these measures to be executed by the assembled foreign warships. If these reports are correct, the attitude of the American government prevented the execution of these sanctions.

For the correct understanding of the issues involved, let me by the exercise of a little imagination transfer the scene elsewhere. Let us suppose that during the Boston police strike, there had been a complete collapse not only of the city government, but also of the state and of the national government, so that no American governmental agency had been in a position to function during the strike. Let us suppose that there had been a French gunboat lying in Boston Harbor and that a French residence in that city, where numerous foreigners had assembled for safety, was besieged by a mob made up mostly or entirely of the striking policemen led by their own officers, and that these had been roused to strong anti-foreign feeling and were engaged in firing on the dwelling. Let us suppose that at this juncture the French gunboat had opened fire, killing thirty or forty, of the armed police engaged, landed marines and rescued the foreigners, and that France should then await the action of the American Government in restoring order and in agreeing to the usual indemnities. This statement of an imaginary case, I believe, correctly portrays the essential elements in the case of Nanking, and, if kept in mind, will help to make obvious the following conclusions.

First: In firing on the mob and rescuing the foreigners, the foreign governments not only took the most effective means, but the only means, of rescuing the foreigners concerned. They also in every way served the best interests of the foreign governments, and of China as well. If there be any doubt of this, let us consider for a moment the alternative. Without this interference, humanly speaking, there can be no doubt that the party at the Standard Oil Company's residence would have been

overwhelmed and many, if not all, of the inmates killed, and in all probability there must have resulted much heavier loss of life among the scores of other foreigners throughout the city. Undoubtedly such a massacre would have produced such a feeling of horror and resentment throughout the civilized world as would have compelled the United States to join the other Powers in exacting sanctions. Such actions would have precipitated a crisis certainly more serious than the Boxer uprising, for it is well known that throughout the Nationalists armies, there were multitudes of young bloods, whose heads were turned with their unbroken records of victories, and who so believed their own propaganda that they felt themselves quite capable of conducting war against the foreigners. Moreover, had war been precipitated, it seems reasonable to suppose that Russia would have joined China, and in that event all the great Powers would have been brought into the conflict.

Second: The action of the warships was such as will ever redound to the credit of the navies concerned, and China herself owes a debt of gratitude to them for having saved her from the disgrace of having scores of foreigners, to whom she owed protection, killed on her own soil by her own people. Many Chinese realize this. The action of General Chiang would indicate that he understands this fully.

Third: When we realize that the naval action was confined to efforts to save life, and when these events are considered in connection with the restraint of the Powers in that they did not exact sanctions, we must conclude that we have here a different functioning of warships from that usually known as the "gunboat policy" whereby various Powers seek to enforce a system of commercial and industrial exploitation, whether under the guise of treaty enforcement or not. In taking this restrained action, the navies of the United States and Great Britain did no more than any nation would be justified in doing, under the recognized principles of international law, in order to protect their citizens in any part of the world.

Fourth: In so far as missionaries were involved, their status as missionaries was purely incidental. The attack was on all foreigners who were citizens or subjects of powers having "unequal treaties" with China (generally in all present difficulties in China, Germans, Austrians, and Russians until very recently, and other "non-treaty" foreigners are undisturbed). It was an effort instigated by Communists to involve China, and particularly their more conservative Nationalist associates (opponents), in war with the Powers. The object, of the attack therefore was overwhelmingly political.

Fifth: When we consider what would have been the inevitable consequences of failure on the part of the governments concerned to render protection to their citizens or subjects, we must seriously doubt the wisdom of any missionary refusing to avail himself of his full rights

to such protection under any similar circumstances. One can hardly believe that the reaction of horror on the part of the civilized world, and the consequent demand for reprisal, would be any less, if large bodies of missionaries or other foreigners were to be killed through failure of governments to take suitable action even though such foreigners had previously signed statements that they did not wish any action to be taken in their defense. The guilt of the plotters would be no less, and the feelings of outraged humanity, would be none the less genuine and insistent on redress, because of the peaceable and pacifist attitude of the victims. Rather would not the demands for redress be augmented by these circumstances?

Sixth: Under such circumstances as prevailed at Nanking on March 24th, 1927, and under such circumstances as frequently recur in China under present conditions, it is desirable that foreign governments should continue to give such protection to their citizens and subjects as is under international law permissible in any country in the world. It is hardly, therefore, to be supposed that much is to be gained through the renunciation of the right to such protection on the part of missionaries as they return to their posts. Rather is it not true that just as Paul was spared both suffering and disgrace by appeal to his Roman citizenship, so by the reasonable use of his foreign citizenship, the missionary may make that citizenship serve not only the best interests of himself and of his own nation, but also the best interests of the nation to which he goes as well?

In the above discussion we have sought to show that the proposed surrender by the missionary of his rights to the protection of his home government, is fraught with grave injustice to all concerned, and that the method proposed by an American foreign mission board to its missionaries, is hardly the method that should be taken to accomplish the purpose in mind. We assume that that purpose is to disassociate the missionary and the missionary enterprise, in the minds of the Chinese from the policies of the Powers as embodied in the China treaties and more or less forcibly carried out for the commercial and industrial exploitation of China. The desirability of accomplishing that purpose is unquestioned, but this method of accomplishing that end is hardly calculated to bring such a result. If it be urged that the question has not been discussed from the viewpoint of the Christians of China, we need only call attention to the fact that there is no group in China more patriotic than the Christians. In showing that it is for the best interests of China that missionaries, as well as other foreigners be given such protection as they are entitled to in any part of the world, under the usual provisions of international law, the question is fully answered for the Chinese Christians. The writer knows numerous mature Christians who have taken this view.

Shall Missionaries Renounce Their Calling?

R. B. WHITAKER

WE have read with much interest the article "Shall Missionaries Renounce Their Citizenship?" but with a feeling that the title is not entirely appropriate. The real problem seems to be whether men and women who prize their citizenship and wish to retain it, may, under some circumstances, surrender their rights to military protection by their home governments. The American Board of Commissioners for Foreign Missions is already taking steps to ascertain whether the United States government will grant such permission to missionaries living "outside the concessions, legations, and other protected areas," who consider it advisable for the sake of their work that they be given "only such diplomatic protection as may be provided without the use, threat, or show of military force, and by such methods as will promote good will in personal and official relations." Long before any such suggestion as the one mentioned above came from the boards at home, however, statements were sent to the United States government authorities in China and the United States; and to the American Board home office in Boston by missionaries in the field asking that steps be taken to secure the abolition of the unequal treaties and of the toleration clauses through which missionaries secure special rights and privileges. As regards military protection specifically, as early as March 1924 twenty-four missionaries of the North China Mission of the American Board sent the following communication to the American Board in Boston, and to the United States Legation in Peking:

"Without attempting to enter into the general question of extra-territorial rights, but having regard to the fact that we are here as messengers of the Gospel of Peace and that our task is to establish peace by leading men and women one by one into that new life in Christ which takes away all occasions of wars, we express our earnest desire that no form of military pressure, especially no foreign military force be exerted to protect us or our property, and that in the event of our capture by lawless persons or our death at their hands, no money be paid for our release, no punitive expedition be sent out, and no indemnity be exacted. We take this stand believing that the way to establish righteousness and peace is through suffering wrong without retaliation, and through bringing the spirit of personal good will to bear on all persons under all circumstances. So we understand the example of Christ Jesus our Lord, and it is to the extension of His Kingdom that our lives are dedicated."

While the above statement seems extreme to some, we believe that there is general agreement as to the statement of our missionary purpose contained therein. "It is to the extension of His Kingdom that our lives

are dedicated." That being our supreme purpose, some other things immediately become quite clear. First of all, anything which nullifies our purpose in being here should be given up, or we might as well (or better) go home. The specific question, then, becomes this: Can the missionary under present conditions in China continue to depend upon foreign military protection without nullifying the gospel which he preaches? If this question is asked of the missionary body as a whole there will be varying answers. But we would like to call attention to the fact that as far as our usefulness as missionaries is concerned, it is not *our* answer that is most important, but that of *the Chinese people*. If in their eyes our dependence upon foreign military force is out of keeping with the gospel we preach, then it makes little difference what we may think about it. The writer of the article referred to says that he knows "numerous mature Christians" who take the view which he presents, that is, that "it is desirable that foreign governments should continue to give such protection to their citizens and subjects as is under international law permissible in any country in the world." While some may take this attitude, we believe that the statement needs no proof, that in present day China nine out of ten intelligent Christians (that is, those who can read and write, and who know something of what is happening in their country) take the attitude that for missionaries to continue to rely upon foreign military protection is to reduce very greatly their effectiveness in Christian work. That certainly is the attitude of those with whom the present writer is acquainted. He has yet to meet that first educated Chinese to advocate the continuance of foreign military protection for missionaries. But quite as important as the attitude of Christian Chinese is that of the non-Christian public whom we seek to reach. As far as we have been able to discover, that public is solidly against the use of foreign military force in China for any purpose whatsoever. Chinese sentiment along these lines being what it is, we believe that our only hope of success in our Christian task in the future lies in giving up all thought of receiving preferential treatment in time of crisis because of the fact that we are foreigners. For the sake of our gospel and of those whom we are seeking to reach, we must be willing, even in this time of disorganization and revolution, to take only such protection as China can give us. We know that in the nature of the case this protection may be very imperfect, therefore we should face the situation frankly as it is. If we are willing to stay on that basis, there is still plenty of work to be done in China. If we feel that we can only stay under protection of foreign military force, then it would seem in the light of the attitude of the thinking people of China that we ought to carefully consider the matter of whether our continued presence is not more of a hindrance than a help. Perhaps our real choice ought to be between renouncing military protection or our missionary calling.

The argument that we must continue to trust to foreign military protection because of what *might* have happened at Nanking if the gunboats had not been there, is one which seems to us of little value. In the first place, no one can say just what would have happened in that case, for if the gunboats had not been there, the whole psychological situation would have been different and it is unlikely that the radical wing of the Nationalists would have trusted to an outrage against foreigners to attain their ends. *It was the very spirit and attitude created by the presence of the gunboats which made possible such a method of seeking to discredit the moderates of the Nationalist Movement.* Personally we believe that every missionary in China would be safer if all foreign military forces of every kind could be withdrawn at once. That this may not appear merely in the light of an academic discussion, perhaps we may be pardoned for stating that we live in inland China, sixty miles from the nearest railroad point, and the same distance from the present fighting lines of Nationalist and Northern forces in Southern Chili and Western Shantung. The withdrawal of all foreign forces from China, both land and sea, would give us a greater sense of security than anything else that could happen.

Again, guesses as to what might have happened at Nanking carry little weight because in the final analysis this is merely the familiar argument that the end justifies the means. That does not seem to us the Christian approach to the problem. As missionaries we are here, we believe, in obedience to the command of Christ. We have not come primarily to preach a doctrine or to establish an institution, but to try to incarnate the spirit and life of our Master. We believe that what is needed to save the world is to make men see and comprehend and accept him. We are conscious of the fact that we are not equal to the task; but we believe that He can use our lives if we surrender them to Him in this spirit and faith. Whether we are right or wrong, it seems plain to us that Jesus sought no protection in His life and work except such as came to Him naturally through His incarnation of the life and love of His Father. He met the world's sin and evil and defeated it, not through the power of physical force or compulsion, but through the power of loving sacrificial giving of Himself "even unto the death of the cross." He said to His disciples as He was about to leave them, "As the Father hath sent me, even so send I you." He repeatedly urged them to "take up the cross" and follow Him. But what does it mean to "take up the cross" and follow Him? Surely, to walk in His footsteps as far as we are able, to trust to His way of conquering sin and evil, among other things. We wish to be exponents in China of His way of life, of His way of conquering evil. We feel that no one is very liable to take seriously our preaching of the cross if we are unwilling to take any risk of following the way of the cross ourselves. To preach a God who so loved the world that He gave Himself through Christ in

the utmost sacrifice of love to save it, while we ourselves dare not trust sacrificial love and service, but must fall back on gunboats and marines does not seem like a consistent proceeding.

As a matter of fact, this whole problem which we have been discussing is related to the larger one of world peace. Nothing would so delight the militarists at home as to have the missionary body declare for the necessity of military protection. They are seizing on every statement of missionaries who take this attitude and giving it wide publicity in the attempt to strengthen their own program. The supreme menace which the whole civilized world is facing at the present time is militarism,—final trust in brute force to accomplish any and all ends. The struggle in China is only one aspect of a world wide struggle. We believe that the future of the human race is at stake. Either we shall conquer our fear and suspicion of one another as nations and races, and shall learn to live together in Jesus' way of mutual love and service as brothers, or militarism will destroy us and our institutions. The real question for us missionaries, then, is, Whose hands do we wish to strengthen? If those of the militarist; then let us petition our government to protect us. But if we would strengthen the hands of the Christ who still stands for conquest by the way of the cross, then let us be willing to take the necessary risks in order to live and work in His way.

The Mind of China

REVIEW ARTICLE

TO read this history* of Chinese thought which comprises 774 pages and has just come to hand, is to get a comprehensive bird's eye view of the mind of China as it has developed during forty centuries. That much cannot be said of any other book on China so far as we know. This history is the fruit of *thirty* years of research and study: it takes about that amount of time spent in the study of China ere one can venture to summarize the varied and suggestive speculations and thinkings of her people. Chinese superstitions, as embedded in story, drama and religion are, of course, treated. The idea of resurrection occurs frequently, which both makes easy the acceptance of that phenomenon and at the same time explains why China's modern intelligentsia tend to reject it as they do all else they so easily deem superstitious. Superstition has had many popular protagonists in China; but many have also consistently and persistently fought it all through the long

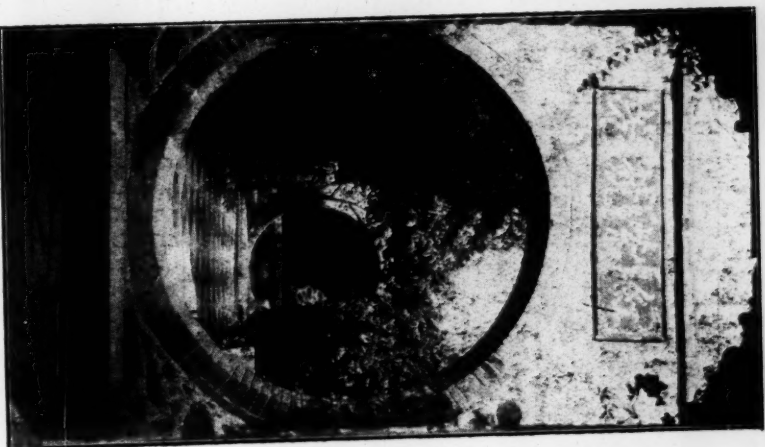
*A History of the Religious Beliefs and Philosophical Opinions in China. Dr. Leo Weiger, S.J., translated by Edward Chalmers Werner, Hsien-hsien Press, 1927.



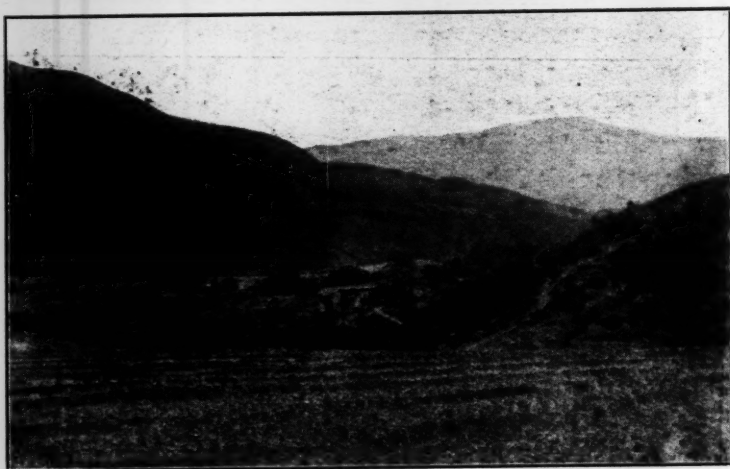
Western Hills, Peking.



Western Hills, Peking.
PEACEFUL VISTAS.



Photos: Josephine A. Brown.
Presbyterian Compound, Hwai Yuan,
Amihwei.



Photos: E. W. Perry.

RICE FIELDS, YUAN KIANG VALLEY, YUNNAN.

period of thought covered by this volume. Among the antagonists of superstition, Wang-ch'ung (died A. D. 90-100) stands out in the author's mind. The best minds of China were with him in this regard though they were not all as frankly atheistical as he was. This volume is, as a matter of fact, a record of the minds of China's intellectual leaders, comparatively small numerically in China as elsewhere. Around their island of thought has flowed steadily the stream of popular notions and social customs. Owing to the sluggish but irresistible momentum of this popular psychology the annual worship of the "Sovereign on High," "ancestral worship" and many superstitions have gone on unchecked. China's thought life has ebbed and flowed,—often in waves of tidal height. But her social structure, customs and many superstitious notions have flowed steadily on. This group of intellectuals has failed to deflect to any noticeable degree China's social stream. Socialistic tendencies have, it is true, appeared from time to time. But this volume does not reveal any effort to change China's social structure as such. Even Mo Tzu, radical altruist though he was, does not seem to have thought except in terms of the reconstruction of attitudes though he did not escape the charge of being a destroyer of the social structure. Social reconstruction was left to modern intelligentsia and the communists: Christianity also is one of the modern influences helping to that end.

The chief problem dissected again and again by these Chinese seekers after truth is, "What is the meaning and end of human life and the universe?" This volume reveals, therefore, an endless mental and spiritual *conflict* around and over this theme. The Epicurean struggles with the altruist: the punitive legalist drives his authoritarian dagger into the moral intuitionist: the ethical authoritarian tilts with the personalistic moralist: the pantheist realist stands up against the pantheist idealist: idealist and realist fight each other again and again to a draw only to resume as soon as time has rejuvenated their exhausted energy. Is "salvation" a matter of long personal striving or may it come as the answer to a momentary and sincere cry? Does it come from hardly won knowledge or simple faith? Over this issue the Buddhists have fought! The ancients believed in a personal Supreme Being. Others followed them all down the long way though this volume does not notice that fact sufficiently. Nevertheless doughty independent spirits have denied him existence and personality, though it is interesting to note that the principal philosophical concepts are, with rare exceptions, translated in this volume in terms of *being* rather than substance. Some sinologues would probably differ from Dr. Weiger at this point.

How these seekers have fought over man's soul also! They all agree that man is a dualistic entity. On the upper side he is "superior," "ethereal," "vital," and "spirit"; on the lower side he is "dense," "gross," "inert," "spermatic" and "matter." Man is made up of something from

above and something from below. Yet with rare exception these Chinese thinkers agree that man partakes of something basic in the universe. That is what gives him a significant value! But does his "soul" persist after this life? Does, indeed, anything persist or have real existence? Some Buddhists have pushed home the Buddhist idea that everything now held by man is an illusion. "Then," said Manjusri, "according to this philosophy, everything being non-existent, sin is nothing and hell does not exist!" Very few, however, lived up to the implications of that logical inference. Many of them, did, on the contrary, feel that the part of man which is the "celestial norm" in him does persist forever. But does that mean that the individual consciousness and personality persist? To this no final answer is given. It is China's great unanswered question! Perhaps, however, the Amidist School comes nearer an answer than any other. It was accepted by some that good men persist in the after life for a time, which amounts to an ethical argument for a *temporary* immortality. Bad men apparently disappear. That is as far as most of these seekers got with any definiteness. Even the masses did not think of their ancestors as *eternally* needing their faithful devotions. The Chinese have wrestled long with the problem of immortality and in general passed it on as insoluble.

This conflict in China's mental and spiritual life is seen again in the fact that every philosophical and religious system has at some time or other been proscribed though all of them won back except Nestorianism, Mazdeism and one or two smaller exotic sects. Confucianism, as a result of the first Emperor's desire to unify China, was under a cloud for twenty-two years: from the seventh to the ninth century it had no influence, declares Dr. Weiger, by reason of the ascendancy of Taoism and Buddhism which also in turn fought one another: Taoism went under a cloud in the Sui dynasty: Buddhism was proscribed in the fifth century for six years and in the ninth for one year: Christianity likewise suffered.

What did China's thinkers finally do with these conflicting ideas and systems? They gradually came to recognize that they were fighting over insoluble questions and put and accepted them together. As early as A. D. 123 there was an attempt to identify the ancient "Sovereign on High" with the Tao, the Principle of the Taoists. To their dualistic thought they gradually added the concept of a basic unity. Then in the sixth century Chih-k'ai, a monk at Mount T'ien-tai near Ningpo, decided to combine the various and often contradictory Buddhist systems. He recognized that one could attain salvation by more than one route. Here is seen China's drift towards synthetic eclecticism, a tendency which bothers some modern western Christians considerably. Yet in general the thinkers whose ideas are given in this volume are religious. Even their rationalism is tinged with a religious attitude in that it invariably

recognizes the existence of a universal ethical order and unity in which human obligations are rooted. Their feet dabble in the ocean of metaphysics: they are enamoured, many of them, by their rationalism: nevertheless, generally speaking, their ideals of human conduct are high, even though they thought of it most in terms of personal relationships and little in terms of social or economic reconstruction. Buddhists tend to measure human vices and virtues quantitatively. Lü-yen (755 A.D.) gives the most and "the only detailed list of moral acts, the only examination of conscience, which has ever been produced in China." All these seers think of life as having an *ethical direction*! There is something ethically real in man after all!

Apparently the translations from the Chinese as given in this volume are all original. The author is inclined to trace Indian influence in much he summarizes. He sees, for instance, no difference between some of Huai-Nan Tzu's ideas and the "Indian doctrine of withdrawal into Brahman." Bodhidharma, whose disciples formed the Ch'an sect, "merely imported into China the Indian Vedantism." Chu Hsi has borrowed from Nagarjuna and the T'ien Tai. He thinks, also, that the Taoists of China were, since the third century of the Christian era, disciples of the gnostic Basilides. Again and again Dr. Weiger shows how one system of thought is related to and built upon others.

It is extremely difficult, when summarizing or interpreting the works of others, even when giving their own words as is done in the main in this volume, to avoid doing so in terms of one's own predilections. We are not sure Dr. Weiger has escaped this human failing. Taoism, he thinks, is a system of egoistic abstraction, systematic idleness and absolute amorality, and much lower than the Confucian system. Yet Confucianism is charged with being opportunistic and motivated only by a *cold* altruism. Mencius is only a "fine prattler, a mediocre administrator." This attitude to Confucianism seems to be due to Dr. Weiger's feeling that Confucianism has been the chief obstruction to Christianity. Lieh-tzu and Chuang-tzu, however, are credited with being "the only thinkers that China has produced" even though they are realistic pantheists. Mo Tzu is given a position of moral eminence because he believed in God and was "the only apostle of charity and champion of right which China has produced." Strangely enough, however, Dr. Weiger does not mention the much-debated tendency of Mo Tzu towards utilitarianism! But it is to Amidism that Dr. Weiger presents his bouquet of appreciation. He sees in Amitabha "approximately the attributes of God"; his paradise is free from hedonism. Dr. Weiger is inclined to think that the prayers, adorations and formulas of Amidism may go "straight to the God of the conscience, to the only true God, to the Father of all men": at least he is sure the contrary cannot be proved! Dr. Weiger's depreciations of Taoism and Confucianism are a

little too sweeping and his appreciations of Mo Tzu and Amidism perhaps a shade too generous.

We are inclined to dissent from Dr. Weiger's conclusion that the Chinese "will is very weak." From his reference to the staunch opposition of Confucianism to Christianity we should judge otherwise. It is a fact that the Chinese will does not move with the Christian will. But that does not necessarily mean that it is weak. We quite definitely disagree with his statement that at a distance Chinese books are something but close by *nearly* nothing. This volume is full of much suggestive thought. It does not, of course, deal with strictly scientific topics, nor delve into Patristic theology. It treats, in the main, of human relationships, philosophy and religion. But after all the Chinese writers are not any more inconclusive in connection therewith than many who deal with similar problems in the West. Every one interested in understanding China's long journey in thought should read this history.

Modern Christians at Jerusalem

D. W. LYON

THE China delegation made good, particularly in the group meetings, when the opinions expressed by them carried weight, especially as regards Religious Education, the Message, Relations between Older and Younger Churches, and Cooperation Through the National Christian Council. China was recognized in the election of Dr. C. Y. Cheng as one of the three vice-chairmen of the new Council, the Lord Bishop of Salisbury, and a lady to be elected later by the Committee of the Council, being the other two. Dr. J. R. Mott was made Chairman.

Some of the most significant sentences in the Findings, which, by the way, are to be published in full in London within a fortnight of the arrival there by mail of the manuscript sent from Jerusalem three days after the meeting closed, are as follows:—

On War: "The International Missionary Council summons all who share in the world-wide Christian Mission to more unremitting prayer and effort to secure: (a) the renunciation of war as an instrument of national policy, (b) the adoption of peaceful methods for the settlement of all international differences, and (c) the changing of those attitudes and practices which constitute the roots of war."

On Protection of Missionaries: "The International Missionary Council places on record its conviction that the protection of missionaries should only be by such methods as will promote goodwill in personal

and official relations, and urges upon all missionary societies that they should make no claim on their governments for the armed defense of their missionaries and their property."

On Racial Relationships: "The missionary enterprise itself, as an instrument of God for bringing into being among all races the Church of Christ, has in its power to be the most creative force working for world-wide inter-social unity. For, ultimately our closest union with each other is our union with Him; and His commandments, 'Do unto others as ye would men should do unto you,' and 'That ye love one another even as I have loved you,' if carried into practice in all relationships, would solve the problem, and rid the world of this stupendous menace" (of race antagonism) "The difficulties which arise when two or more peoples, differing in color or race, live side by side in the same country would, this council believes, be mitigated if steps were taken, (a) to establish the utmost practicable equality in such matters as the right to hold property, and to enter and follow all occupations and professions, the right of freedom of government and other rights before civil and criminal law, and the obtaining, maintenance and exercise of the functions of citizenship, subject always to such general legislation as, without discriminating between men on grounds of color and race, may be necessary to maintain the social and economic standards of the people as a whole; (b) to secure that the land and other natural resources of the country are not allocated between the races in a manner inconsistent with justice and with the rights of indigenous peoples; (c) to apply the Christian principle of brotherhood and equality in the eyes of God, to matters of social relations and to the common life of the community."

On Relations of Older and Younger Churches: "No more important problem confronts the older and younger churches alike than to discover the secret of a living, indigenous church . . . The fostering of such an indigenous Church depends on the building up of its spiritual life through communion with God in prayer and in public and private worship, through knowledge of the Bible in the vernacular, through a sense of Christian stewardship, through an indigenous leadership of men and women who will share their religious experience, and through an adventure in service and self-expression . . . From the older churches not only financial aid, but missionaries animated by the spirit of Christ are still urgently needed and desired by the younger churches. This urgent need lies in strengthening and encouraging the younger churches in the training of their ministers and teachers, in their vast and complex task of Christian education, in the development of social service, especially in rural communities and new industrial centers, and in evangelistic endeavor among unreached groups and classes and in new areas . . . The younger churches can give the older, in the lands of the latter, a fresh

inspiration and a new interpretation of the Christian Message, through such ways as by deputations, by furnishing valuable information, by short-term service in the offices of boards and agencies of the older churches in case of special need, and by giving lectures in the theological colleges, missionary training schools, and other educational institutions."

On Cooperation Through National Christian Councils: "It is our opinion that cooperation is not merely advisable or good, but that it is a vital necessity to-day. The world is now organized internationally. Races and nations are interdependent and the outward unification of the world makes supremely important the spiritual unity of the Church. Christianity has thus been brought into an international environment and through it the Christian forces are beginning to discover the international character of the Christian Mission. The world situation is making increased demands upon the Church and there is an insistent call for better thought-out and better directed policies among Christian Missions. The National Christian Councils are not only a notable response to this demand, but in many cases the only means of attaining it."

On Rural Needs: "In this immense rural work the missionary enterprise faces a great opportunity. Much work is under way, but much of it does not adequately affect the life and work of the people. To be fully successful, it must redeem whole communities, and bring them into a new and abiding social vitality, a truly Christian method of living together. The imperative need is for a statesmanlike program of rural missions, (1) as to adequate objectives, (2) as to cooperation of missionary agencies, (3) as to aggressive and concrete program both for a national and area basis and for local community work, (4) as to financial support sufficient to carry on a real campaign in rural fields, and (5) as to selection, enlistment and training of workers. We appeal to all boards, officials, missionaries, churches, to all other lovers of their fellowmen, to assist in this work so vital to the world's welfare."

On Religious Education: "It is our firm belief that the Christian Church is being led alike by a fuller appreciation of the teaching work of Jesus, and by recent studies of educational and psychological principles, to a new vision of the place of religion in education, and to the fulfilment of that vision in new types of educational work . . . The process cannot begin nor end in the school: in the home and the community the foundation on which the teacher must build has already been laid; the structure on which he has labored will only be completed in a life-time; the church as much as the college, adults no less than children are concerned with it; all should be occupied in Christian educational work . . . Each mission field must in large measure work out its own materials and methods. It is idle, in our judgment, to project any 'world service' of Sunday

School lessons, or to translate unchanged the text-books or teachers' guides of one nation into the language of another, in the hope thereby to escape the labor and expense of first-hand creative work . . . Indigenous churches should labor towards indigenous curricula for Christian religious education."

On Industrial Problems: "The International Missionary Council desires to emphasize its conviction that the advancement, by thought and speech, and action, of social righteousness, is an essential and vital part of the Christian Message to mankind. A Christian society is to be known by its fruits. Among those fruits are love, peace, joy, and the spirit of patient and self-sacrificing service. It is by the revelation of such qualities with ever increasing fulness, in their industry, in their politics, and in the other practical affairs of their daily life, not less than in their personal conduct, that Christians must seek to commend their Faith to peoples and individuals who have not yet received it. 'If a man love not his brother, whom he hath seen, how shall he love God, Whom he hath not seen?' The fulfilment of such a mission calls both for devotion and for knowledge. Knowledge, not less than the other gifts which elevate and purify human life, is of God. Christian churches in all parts of the world must seek to obtain a fuller knowledge of the social and economic problems which confront them, in order that under the guidance of their Master they may be less unworthy instruments in the advancement of His Kingdom."

On the Christian Message: "Our message in Jesus Christ. He is the revelation of what God is, and of what man through Him, may become. In Him we come face to face with the Ultimate Reality of the universe; He makes known to us God as our Father, perfect and infinite in love and righteousness . . . The vision of God in Christ brings and deepens the sense of sin and guilt . . . also the assurance of pardon . . . We reaffirm that God, as Jesus Christ has revealed Him, requires all His children, under all circumstances, at all times, and in all human relationships, to live in love and righteousness for His glory. By the resurrection of Christ, and the gift of the Holy Spirit, He offers His own power to men, that they may be fellow-workers with Him, and urges them on to a life of adventure and self-sacrifice in preparation for the coming of His Kingdom in its fulness."

I have given but abstracts. Each major topic is worthy of a separate article. The Committee of the Council promises to issue from London by about May 1st a volume containing all the Findings. This will be the first volume to come out; copies should reach China by June 15. Basil Mathews is writing a popular volume, in English, and Dr. J. Richter one in German, for early circulation. Then will follow one each on the main topics of the Meeting, containing the main speeches,

and some post-meeting reflections on the significance of the discussions and the outlook.

The Council's Constitution was revised, providing for direct election by its constituent national bodies of most of the members of the Council. An interim Committee was arranged for, pending the putting of the Constitution into effect.

In Remembrance

The Right Rev. William Banister, D.D.

THE tidings, which have just reached his colleagues, of the death of Bishop Banister on February 28th, 1928, will have brought much sadness to many hearts in both East and West, for both giving and receiving much affection, he was a man of many friends.

The Bishop was born at Walton-le-dale in Lancashire in 1855. He was accepted as a missionary candidate by the Church Missionary Society in 1876 and spent three years at Islington College. After his ordination by the Bishop of London in 1879, he served as curate for a year at Balderstone in Lancashire and came out to the C. M. S. Fukien Mission in 1881. He quickly acquired the colloquial dialect. Ere long he was given the responsibility for the work around Kutien, where he was associated with the late Rev. Robert Stewart and others who were martyred in the Hwa Shan massacre in 1895. Under his vigorous leadership the Church spread widely throughout the north-west of the province. In 1894 he was transferred to Foochow and there served for three years as principal of the C. M. S. Theological College. He was asked to go to Hongkong as secretary of the South China Mission in 1897. Here his clear mind enabled him to grasp the essentials of the situation, and so he quickly adapted himself to the new conditions. Amongst other abiding memorials of his work in the South is the well-known St. Stephen's College, in the founding of which he had no small share. He was appointed as Archdeacon of Hongkong in 1902. He was prominent during his term of office in Hongkong in forwarding the interests of the Kwangsi-Hunan Mission, then a part of the diocese of Victoria, so that when it was decided in 1909 to form it into a new diocese he accepted the appointment as its first bishop and was consecrated in Westminster Abbey on St. Andrew's Day of that year. The thirteen years of devoted service he gave to this diocese were very fruitful.

Deprived by death of his companion in life and work for over forty years, and with failing eyesight, the Bishop sought to lay his burden down; yet when difficulties arose over the consequences of his resignation, he cheerfully expressed his willingness to "carry on." Once his successor was appointed he generously gave all encouragement and sympathy, and when it was sought, counsel which was the fruit of a wise mind and ripe experience. When the formalities of his resignation were complete, he returned to the land he loved and had served so well, and it was his desire to end his days in China. He therefore took up his permanent residence in Kuling, and continued his ministry there, as opportunity afforded, particularly in the Hospital, until political events brought dangerous violence in their wake, when he returned to England and accepted the charge of a small church in Sussex. It was his desire to return to China. But it was not to be, and his mortal remains rest in his own land. As he loved China and the Chinese, so he was loved of them, as was shown at the memorial services which were held throughout the diocese as soon as could be arranged after his passing was known.

With a fine presence full of dignity and impressiveness, the Bishop was yet full also of affection and humour, and these saving graces made him an ideal chairman of conferences and committees. No one could be more generous than he in appreciation of good work done or attempted, or in giving the fullest opportunity to a junior colleague to make his own contribution to the common task. And at times when hope was dim and difficulties loomed large, his courageous "sursum corda" often infused new life and vision. His own plans and desires were ruthlessly shattered by certain phases of the revolutionary movement but in China's future of usefulness and honour he had the firmest faith.

JOHN HOLDEN, BISHOP.

Walter F. Seymour

Dr. Walter F. Seymour was born in Reedsburg, Wisconsin, in 1862. He graduated from the University of Wisconsin and Northwestern University Medical. He came to China in 1893 under the Board of Foreign Missions of Presbyterian Church, U.S.A. For the first twenty-five years he was associated with the Tengchow Station, Shantung. There he worked in simple Chinese quarters for many years. In 1920, Mr. Louis Severance who had been much interested in the excellent work Doctor Seymour was doing without adequate equipment, provided a small but thoroughly equipped hospital. In 1918, Dr. Seymour was transferred to Tsining, Shantung, and in that large, crowded city he carried on a great work. The hospital here was also

housed in Chinese buildings not easily adapted to their purpose. Yet it was always a joy to the visitor because of the active service carried on there. The beds were nearly always full. The mission for some years had approved of building a hospital with modern conveniences and equipment but the fund had not been completed. Dr. Seymour was married in 1894 to Mary Gochenour, who was a deaconess of the Methodist Episcopal Church, serving in China. They have two living children—Ida Marie Seymour and Walter J. Seymour. Miss Seymour joined her parents in Tsining in 1920 where she became superintendent of the nurses' school and of the nurses in the hospital in Tsining. She resigned from the Mission in 1928 because of health conditions. It was, however, hoped that she would rejoin the hospital in Tsining this fall. The son, following in his father's footsteps in both his university and professional course, is now serving his internship near Chicago. Mrs. Seymour was in all things a wonderful assistant in her husband's work. She usually served as matron in the hospital in which he worked. Both were keenly interested in following up the evangelistic opportunities offered by their work. In both Tengchow and Tsining their enthusiasm and effort was largely responsible for building up Sunday schools which were famous throughout church circles in China.

Our Book Table

HSÜNTZE WORKS, FROM THE CHINESE. H. H. DUBS. *Probsthain & Co., 14, Great Russell Street, London, W.C. 24/- net.*

When Dr. Weiger published his "History of Chinese Beliefs and Opinions" in 1927 he said that the work of Hsün-ch'ing, had up till then, "neither been translated nor explained." He evidently did not know of Dr. Dubs' efforts along this line. Dr. Dubs gives in this volume, of course, a more complete translation of Hsün-ch'ing's ideas than Dr. Weiger. Without analytically criticizing the text as such he nevertheless endeavors to separate the spurious from the genuine. Hsün-ch'ing is not always popular with modern Chinese, though he undoubtedly played an important part in summarizing Confucian ideas and ethics in accordance with the trends prevailing in his day. He is, in our judgment, a humanitarian legalist: a pragmatic realist. Dr. Weiger says he is "less paternal than the system of Confucius and less brutal than the Legists." After reading Dr. Dubs' book one must discount the first statement though the second is true enough. Hsün-ch'ing discarded both the moral intuitionism prominent in early Confucianism and the brutal compulsion of the Legists but exalted the authoritarianism of both. He believed that character and morality must be produced through external compulsion applied in the form of princely rule, precepts and teachers. Men cannot naturally become good! "Their natures are evil," he said. But apparently this did not mean that they are morally dead or even inherently vicious: for they have power to know

and practice virtue. But their natural desires are such—seen mainly in envy (covetousness) and hate—that they will not or cannot spontaneously develop the virtues and character. These desires left alone lead men to self-interest not Jen (Love) and Li (Right): these they must be constantly compelled to acquire. This is equivalent to saying that while men have the power to become altruistic it is in reality easier for them to become selfish. This tendency of life can only be offset by authoritarian ethics. This external ethical compulsion involved not only the acquisition of virtuous living it also aimed at making men realize that they could not be economically equal, i.e., all men's desires could not be equally satisfied. Hsün-ch'ing, in fact, considers that the desire for economic equality is the chief cause of social strife. It is here he falls athwart Mo Tzu who apparently thought more in terms of economic equity than he did of social equality. What, in Hsün-ch'ing's authoritarian system, becomes of the ideal of virtue for virtue's sake, which ideal is sometimes credited to Confucianism as presented by Confucius? Love (Jen) does not seem to Hsün-ch'ing to be a controlling motive though it is with Right (Yi) highly exalted among the virtues. Both are to be controlled by Li. "Wealth and things" are to be used in accordance with proper conduct. One is to be "willing to be killed, but never be willing to do wrong." Justice (Yi) must come before gain. Ethical interests must come before economic considerations. And yet men are to be stimulated to practice Jen and Yi by means of *rewards and punishments!* The Sages were popular because they caused people to be rich. To the man who is "virtuous and orthodox," fame will come inevitably. As a result of these considerations, none of which are original with Hsün-ch'ing, one does not seem called on to pursue virtue for virtue's sake! What Hsün-ch'ing really does is to seek to control and stimulate the desires, which may go wrong if left alone, into the service of a legalistic code of morality. His end is morality but his means are legalistic. He holds, also, that this legalistic code will beautify life. The services of the living and the rites of the dead, which are "an appearance without any inner reality" are beautiful expressions of proper emotions. "Service of the living is beautifying their life, sending off the dead is beautifying their end." And all is traced back to compulsory Li in the carrying out of which human likes and dislikes play an important part. Man is not morally self-sufficient. "Heaven" is perhaps the "invisible source" of things but the Sage does not seek to know "Heaven" and others, of course, cannot. Hsün-ch'ing does not, therefore, like the writer of the Doctrine of the Mean, hint at man's cooperation with "Heaven" in living up to Li (Rules) or achieving Jen or Yi. *Society* must mould its own members. That is his main contention. Social control is the key to the ethical mastery of life. We found this book interesting. In no uncertain terms does Hsün-ch'ing stand for his ideas and against superstition. For the arduous labor such a volume entails we are deeply grateful to the author.

BUDDHISM AND ITS PLACE IN THE MENTAL LIFE OF MANKIND. DR. PAUL DALKE.
MacMillan & Co., Ltd., St. Martin Street, London. 10/- net.

Buddhism as the religion of "actuality" is the central theme of this book: "actuality" evidently being synonymous with the more frequently used term, "reality." We did not find reading about the mental effort required to realize "actuality" easy, for it leads one into the somewhat murky region where reality as conceived merges into reality as unknown. The

main point in this book is that man's concepts about "actuality" or "reality" are *all* false: and being false one must get beyond them ere "actuality" can become a matter of living experience. The ordinary western philosopher differs at this point from Buddhistic theories as outlined in this book. He is willing to admit that his concepts of reality are partial, incomplete, inadequate and thus only *partly true*. But he is inclined to hold that, nevertheless, these concepts embody elements of reality. It is on such an inference that the idea of a personalistic core to reality is built up. To say that our concepts of reality are altogether false is as rash a daring of faith as to say they are altogether true. After all the Buddhist does not claim that here and now we know "actuality" in its entirety. It is ultimately a question as to whether either the "Conceptual" or "Buddhist" realization of "reality" or "actuality" puts one in touch therewith. Perhaps both approaches contain an element of truth; yet neither is conclusive or comprehensive: neither approach can enable man, however defined, to fully encompass reality within his own experience. The Buddhist and the Christian philosopher agree that we know reality only in part. The Buddhist claims that the approach is in some sense mental but argues that mentality in others than Buddhists has heretofore produced delusion. Both find the point of contact in "mind." But the Buddhist avers that our present conceptual state is one of ignorance; the Christian avers it is one of partial knowledge. "Reality" or "actuality" being beyond words, definition and complete human experience, neither can *prove* how far their experience thereof agrees with the fact. Indeed a measure of inferential proof is easier for the Christian conceptualist than the Buddhist enlightenmentist. To enter into the living experience of "actuality," which is the core of the Buddhist religion, therefore, one must get free from these clinging concepts. Before this freedom from false concepts is attained one is aware of a "grasping" which is the core of consciousness. It is, however, assumed that "actuality" can be realized here and now even though one's concept of the realizing individual must be given up. This "grasping" ceases when this inward enlightenment is attained. Since all our concepts are false and our thinking or realization can only be expressed through conceptuality, "actuality" itself is beyond expression in human terms. It itself is eternal. Its chief quality or characteristic, if it may be said to have either, is "becoming." Buddhism as thus presented leaves us with a paradox. Human personality, as conceived, disappears apparently; nevertheless the author of this book assumes that personality as known can realize "actuality" and seems to assume that in some way entrance into "actuality"—Nibbana—continues to be an experience of some kind. But how and what? Neither subject or object remain; only that which joins the two, "actuality." "Life, actuality, is not a spiritual value, not a material value, but the union of both; life is a mind-form." Nibbana is a process: not a state. It means the extinguishing of lust, hate delusion, the ceasing of life as conceptually known and with it all "grasping." Yet it is not annihilation. It seems to be mind-evolution carried on forever! In short it is possible to experience reality here and hereafter. As we read we realized how important *concentration* is if one would achieve "salvation" this way. We realized, furthermore, why Mahayana Buddhism—this book deals with the Hinayana throughout—arose to meet a very human need. For only a small minority of human intellects can possibly rise to the point of realizing oneness with reality as here portrayed. That is one difficulty with "salvation" as attained through *mental* realization. Buddhism as thus presented is not the gospel for the ordinary man on the street: for him

it is a closed way to freedom. The Christian and the Hinayana Buddhists can agree that the future will unveil an experience that is beyond present conceptual thought. But they differ as to the first steps of realization thereof or entrance thereinto.

WHITHER CHINA? SCOTT NEARING. *International Publishers, 381 Fourth Avenue, New York. Gold \$1.75.*

When individuals or groups begin critically to dissect themselves and their own assumed values, achievements and mistakes they are in line for spiritual progress. Such self-criticism is typical of much western writing of the moment. H. R. L. Sheppard, for instance, criticises Christianity and Anglicanism: Niebuhr relentlessly exposes the weaknesses of religion and civilization: and now Scott Nearing, from the viewpoint of the labor movement and visits to China and Russia, criticises the impact of western imperialism upon China. Much he says in this book has been said elsewhere. To no small extent his quotations or facts are selected from those writers who, like himself, burn with indignation against the ruthless imperialism of his own people. Perhaps his chief point, with regards to future developments, is found in the shifting of economic power. This has passed from Europe to America. He discloses signs to show that it is now passing to Asia. "Imperialism has failed in China." It has achieved nothing good. "On the contrary, it has produced hatred, conflict, war—exposing itself as a subversive force among the people that it exploits." The significance of the Asiatic revolution—"without historic parallel"—is that it is an attempt to throw off this same futile imperialism. It is an attempt to set up a new social order. Of this emerging new social order he feels that the Soviet Union will "continue to be the spiritual father." "The Chinese," however, will be its business manager." In all this he sees a new kind of strife emerging with the United States, China and Russia as the chief actors therein, which will be economic and cultural rather than military. His only reference to missionaries is the fact that they share with teachers, doctors and business men, all migrants from imperialistic countries, a standard of living based on "economic superiority." The missionary excuses for this situation Dr. Nearing gives are not very familiar to us. Their more frequent argument that they thus live on a scale of comfort, which only the very rich in China can afford, is that this helps them prosecute their work more effectively. This point Dr. Nearing does not make. He does, however, seem to imply that the relation of missionaries to an imperialistic economy has an important bearing on their work and influences. There is much more in this virile volume than we can take space to indicate. In general it is a vigorous protest by a westerner against the imperialistic exploitation of China in which he deems his own people to have shared. Much said is provocative! A protest always is! But it is worthy of serious consideration nevertheless.

TIBET, PAST AND PRESENT. SIR CHARLES BELL. *Oxford University Press. Forty Illustrations; two maps. 10/- net.*

This is a cheap edition of a book originally published in 1924. It is of the nature of a diplomatic apologia. Here and there Tibetan customs are touched on. There are interesting comments on the character and experiences of the present Dalai Lama, who is at once chief priest and king of Tibet. Tibet's internal politics also come in for a certain amount of treatment. The author was the head of the first British Diplomatic Mission

invited to Lhasa. This was, indeed, the first Mission from any country to be so privileged. The author was also able to enter into very friendly and intimate relations with the Dalai Lama. The book deals mainly with the efforts of the two powers—Britain and China—to secure influence—with in the former case, Tibetan independence; in the latter case, control-over the Tibetan Government. He relates fully how Britain while leaving Tibet free as over against Chinese efforts to control it yet acquired a leading influence. How and why Tibet turned to Britain and away from China is also explained in detail. It is the story of a diplomatic struggle between China and Britain. Britain wished to protect India; China wished to acquire Tibet. The author is very sympathetic with the Tibetans and shows them possessed of worthy characteristics. He also shows how nationalistic sentiment and western influence have penetrated the life of even this hermit nation.

VITAL FACTORS IN CHINA'S PROBLEMS. *The Commercial Press, 1927.*

This volume of modern prose, selected for China's youth by President Lee Teng-Hwe, Litt.D., follows the present movement in education which emphasizes content rather than form in reading matter. These essays are chosen for their message to the earnest students of this country, and will probably influence many young men toward thoughtful consideration of their life work. President Lee states that the aim of the book is three fold: to be inspirational and stimulative, to be constructive and practical, to have special bearing on China's problems. He has succeeded in all three aims. He has refused to be narrowly national, although all the essays deal with outstanding national problems. Some of the essays are fearlessly critical of faults that cripple progress; nevertheless a confident optimism dominates the entire work. Dr. Lee has utilized articles written by foreigners as well as articles written by Chinese. There are eight general topics, first, general; second, ethics; third, education; fourth, industry and commerce; seventh, capital and labor; eighth, politics. Dr. K. T. Chung attacks the opium problem, Julean Arnold pleads for roads; there are two careful historical studies of China's relationships with other countries. Only in the last chapter does a touch of fiery emotionalism stir the reader to possible antagonism, in the discussion of the May 30th policy. One might wish for the dates of the essays, and the settings in which they were written. Probably all the readers know the meaning of the "Fourteen Points," and "May 30th," but for other articles the background is vague. This makes these subjects more difficult to grasp. One might wish further for articles on popular education, health education, the model city of Nantungchow and other successful projects which are fraught with such wide significance for China. However, the articles are well chosen, well balanced and straight to the point. A clear, strong international note is sounded, with the definite expectation that China will take her place among the nations on an equal basis.

The forty-three selections are all comparatively short, and will make natural lesson divisions. There is no Chinese vocabulary but all difficult words are carefully explained in simple English terms. Notes explaining historical and biographical references are at the end of the book.

Unquestionably this book will be much more valuable to the modern Chinese student than literary fairy tales or a superabundance of the traditional "list of classics" which are planned from western material for western

students. "Vital Factors in China's Problems" is a textbook for China's youth to-day.

I. B. L.

"AN EVENTFUL YEAR IN THE ORIENT." RICHARD H. POUSMA, M.D., *Wm. B. Eerdmans Publishing Co., Grand Rapids, Michigan, 1927.*

Dr. and Mrs. Pousma were missionaries of the Christian Reformed Church, coming to China in the autumn of 1926, and engaged in language study in Nanking until all the foreign residents left that city in March 1927. This book is a reproduction of the author's diary kept from the beginning of his journey to China until his arrival back in America in June, 1927. It is a straight-forward account of observations and impressions during the eventful year with which it deals, and its value lies in that fact. It makes no claim to special literary merit. The style is, at times, colloquial even to the point of weakness. However, the events narrated are for the most part of such intrinsic interest that the book is most readable. The author has the faculty of selection and is a careful observer. He does not indulge in sensational flights of imagination or hearsay, and the statements of fact in the book are dependable. Naturally there are many personal details which are of interest only to a limited circle; but there is a considerable amount of material of such nature as to give the book value for purposes of historical reference. To the general reader it will give a good idea of the stirring events of the period with which it deals. It contains nearly fifty well selected illustrations.

M. K.

STUDENTS AND THE FUTURE OF CHRISTIAN MISSIONS. (DETROIT CONVENTION). *Student Volunteer Movement, 419 Fourth Avenue, New York City. G.\$2.50 postpaid.*

In this volume 2441 students from 593 colleges and universities in the United States and Canada register their impressions and ideals of the future Christian world-enterprise. It still has a future! That is clear enough! But its terms of reference and aims are rapidly changing. Sharing is to be the keynote of its psychology and purpose: service of Christian bodies in Oriental lands the condition of appointment: to help men and women everywhere discover Christ anew is to be its dynamic. Denominational exclusiveness will wither in the bright heat of devotion to Christ and human needs. The whole volume is full of piquant, pertinent and purposive comments on the duties of aspiring candidates for foreign service and the boards which represent the churches sending them. Oriental speakers again and again point out the significance of Christ as compared with other world objects of religious devotion. The Cross, as the keynote to the life of Christ and the challenge to individual following of Him, is to the forefront. This group of Christians has leaped over all denominational fences, but let no one think they lack convictions because of that feat of faith. They were likewise alive to the implications of Christian principles as regards treaties and gunboats, though they did not take time to settle all the questions involved. Such a conference heralds the dawning of a new day in which denominational propaganda will fade out and international fellowship and cooperation glow with increasing brilliance as the sun of common devotion to Christ ascends the horizon of the world-wide Christian consciousness.

THE MANCHU CLOUD. JAMES W. BENNETT. *John Hamilton Ltd., 2 Portsmouth Street, Kingsway, W.C.2, London. 7/6 net.*

This is a story of a Manchu Carlist conspiracy connected with the time when Marshal Feng Yü-hsiang worked his famous coup. A missionary is persuaded by a Manchu student to throw in his lot with the conspirators. He in turn induces a few other foreigners to back up the project. The conspiracy fails through the treachery of an inside member of its own band of leaders. The missionary is captured by General Tyau, head of the Metropolitan Police and a bitter enemy of the Manchus. With him is captured a foreign newspaper woman with whom the missionary falls in love. These two are rescued from a Peking dungeon by the other foreign members of this Carlist Junta, one of whom kills General Tyau while forcing him to tell where the other two foreigners are incarcerated. And that's the end! What is said about the Chinese characters is fairly true to type but the relation of the foreigners to the conspiracy seems somewhat strained. Marshal Feng finally provides the missionary conspirator with a position in connection with his colonizing scheme.

HER CLOSED HANDS. PUTNAM WEALE. *MacMillan & Co. 7/6 net.*

A Ming mansion in Peking supposed to be haunted; a rich foreigner who buys and renovates it; ghost stories; a resourceful Chinese assistant to the rich foreigner; two or three triangular sex-relationships; these make up this story. The time is that of the 1911 revolution, which comes in for incidental treatment. One triangular escapade fails because one partner thereto lacks nerve; another works out because a man finally commits suicide in a drunken frenzy. The revolution is put over. The story is interesting. The impression gained of the Chinese thereby is, however, somewhat onesided. Yet to a group of foreigners the Revolution might look very much as described in this romance.

Correspondence

What the Recorder Does?

To the Editor of

The Chinese Recorder.

DEAR SIR:—Before I settle down to regular activities, I want to express my appreciation of the value the RECORDER was to me during the furlough which has just ended. The furloughed missionary's job of interpretation has of course been greatly increased both in difficulty and importance.

It was good to have your monthly interpretations of events and their spirit of optimism. Then, too, the reports of how the Christian groups

in different sections of China were rising above distressing and disturbing conditions and charting new courses was a note which was a God-send, for it was just this that many of the Christians in America feared was not happening. They naturally took the exodus of missionaries from their centers as indication of local opposition and thought Christians were not only doing nothing to stay the opposition but that they too were opposing the missionaries and asking for their withdrawal.

Of course the missionary at home, even during the past year, or more, knew better, but he was

pressingly in need of specific facts, and you have been giving them in an inspiring way. In sending forth your note of the triumph of the Chinese Christians and their leadership under the trying tests of recent months, you have been playing a far more important note than you realize. It was a much needed note. I found it one, also, to which American groups invariably responded. It reassured them!

It is trite to say, keep up the good work, but what a pity for us poor absentees it would have been not to have had it!

All good wishes to you.

Sincerely yours,

EUGENE A. TURNER.

Chinese Christian Economic Independence.

To the Editor of

The Chinese Recorder.

DEAR SIR:—Speaking ideally, Chinese churches should have complete economic independence of western Churches. The relation between self-support and spiritual growth and development is very direct. The encouragement of the Chinese churches toward self-support by the missionary, is not inspired by an interest in the economy of foreign funds, but by solicitation for the spiritual virility of the church itself. No church can ever come to spiritual maturity in the Christian sense which depends for its support upon other than its own sacrifice and effort. Such maturity can only be reached when the church is giving beyond its own needs for the help of others. To that ideal the Chinese church aspires and towards it is making real progress.

Speaking practically, it will be a long time ere great numbers of Chinese churches can attain that goal. Meantime the western churches

should and will stand by with needed help. They will do this even though organic denominational connection be severed. The giving of this needed assistance in the way that will do most good and least harm is one of the most delicate and difficult obligations of the western churches. The method of one decade may be wrong for the next and that found helpful for one stage of a church's development may be hurtful for a later and maturer period. To keep the offered assistance, (which normally should be a decreasing aid) in direct and vital relation to a growing self-support is a problem which calls for more than Christian good will. It demands the best sense and judgment of both the Chinese and the western churches, and involves vastly more than a merely "economic relation."

Yours sincerely,

L. J. BIRNEY.

Economic Relationships.

To the Editor of

The Chinese Recorder.

DEAR SIR:—

Herewith my reply to the question:—

"What Should be the Economic Relation of the Chinese Churches to Western Churches?"

It seems to me that this question has been rather satisfactorily answered in the recent experiences of the missionaries of the Presbyterian missions in Hangchow, in their relation to the Chinese Church. For a number of years all of the funds for church work have been turned over to the Chinese Presbytery for them to disburse as they see fit. Foreign missionaries are voting members of Presbytery. On the Presbytery's Executive Committee

of seven members there are only two who are foreigners, representing—one each—the Southern and Northern Presbyterian Missions. For a number of years past the missionaries have not used the fact of their controlling a certain source of funds as a means of imposing their will upon the Chinese. Their desire has been that the Presbytery should exercise its own authority in the use of all church funds. The missionaries may express their opinions the same as the Chinese, but in no other way. It is quite possible that missionaries might be outvoted by the Chinese, though I can recall no instance where a division was made solely on eastern and western lines. Nevertheless it is our desire that the Chinese should be perfectly independent in the expression of their opinion, and since they have a heavy majority of voters, they also are not only independent in the expression of their opinion, but in the exercise of their authority.

There is only one thing in which missionaries have a kind of final authority, and which the Chinese recognize as perfectly just. It is this. If a friend in America should contribute \$10,000.00 for the building of a church in China, and the Chinese Church should decide that this money should be used for a gymnasium, or some other object other than that specified by the donor, then we would have a right to say to the Chinese Church that these funds could not be paid out except as the desire of the donor was fulfilled. However, though we have this authority, it is unthinkable that the Chinese should violate such a fundamental principle. I cannot conceive of their doing so. They realize that this same kind of right would inhere in themselves should they have Chinese missionaries going to Thibet and starting mission work there. The Chinese

missionaries in Thibet, as representatives of the original constituency, would have a perfect right to see that the wishes of the donors were fulfilled.

The economic relation is based upon mutual sympathy and confidence. I believe that the plan which we are following here is becoming more and more applicable elsewhere. I know that for a number of years past it has been the plan put into operation in the relation between some of our Ningpo missionaries and the Ningpo Presbytery.

Respectfully submitted,

ROBERT F. FITCH.

Who Appoints the Missionary?

To the Editor of

The Chinese Recorder.

DEAR SIR:—By whom is a missionary sent to the field? Is it by God or by men? Several times the question has been put to leading Chinese Christians as to whether or not they believed there is still room for the missionary in China: and sometimes foreign friends refer to this question as if the answer thereto depended solely upon the Chinese Church.

In the January (1928) number of the RECORDER, page 12, we read: "To an increasing degree our type of work, our place of appointment our acceptability as missionaries will be determined by the Chinese . . ." In another place we learn that the American Board advises its missionaries "that only those missionaries should return to their fields in China who are invited by the Chinese Church."

Now in deliberating about this question I think we should not forget one important factor, viz., God.

There may, of course, be men and women who come out as teach-

ers, doctors, or may be also some preachers, on the invitation of the Chinese Church. But there are also many missionaries who, believing they are *called and sent by God*, would not give up coming out to China or returning from furlough even if they were not invited by somebody on the field. For such there would be work enough. Many smaller churches, which are not as yet able to support themselves, would be glad to have a foreign pastor. Besides there are multitudes who never yet heard the gospel. "The harvest is great; the labourers are few." This still holds good in China! When establishing a new church it should, of course, always be the aim of the missionaries to turn it over to the control of the Chinese as soon as possible. In some cases it might also happen that a missionary returning from furlough remained in his own district *even* if not wanted by the church, for instance, in the case of the Christians having left the good shepherd by being led astray by designing men. Such missionaries might work independently and

at the same time try to win back the straying ones.

Just as men of olden time were led by the Holy Spirit to go where He wanted them, thus these men would first and foremost ask where *God* wants them to be. He is their Master: and they come to do *His* work, proclaiming the good tidings in season and out of season that some may be saved.

This kind of missionary, *both* foreign and Chinese, should not be overlooked when we speak of the future of the Church in China. Of course the foreign missionary will be less and less needed according as the Chinese Church develops its own men of this type.

When we come to the practical question of *how such missionaries are to be maintained on the field* in case the home boards or the Chinese Church should not be willing to support them, I think there would always be somebody who would take care of them. Or having learned a profession or a handicraft before coming out, they might, wholly or in part, be able to support themselves in the field.

C. BOLWIG.

The Present Situation

CHRISTIAN PROPAGANDA.

Mass movements are accomplished most speedily and most effectively, for good or for evil, by propaganda. One of the most fruitful agencies in propaganda is the printed page. The spoken message is often wafted away or easily effaced from the tablets of memory, but the written word gives time for mature consideration of the subject discussed and may be conveniently passed from hand to hand and from heart to heart, enkindling new impulses as it goes, like the sweep of fire through the trees of a forest. The leaders of the people are reached by the printed appeal and the uneducated populace responds to the voice of the awakened propagandist. Convincing proof of the effectiveness of this method has been the success that has attended the dissemination of Bolshevistic literature in China. "The children of this world are in their generation wiser than the children of light."

Possessed of the gladdest tidings known among the children of men, the "children of light" fail to avail themselves of one of the most far-reaching and effective methods of making these tidings known to the perishing multitudes. All honor to the Bible and tract societies which have prepared the material suitable for such a campaign of enlightenment and have sent their agents forth to the ends of the earth with the message of life everlasting.

Has it occurred to the reader that a revival of religion, in the sense of a widespread conviction of sin, has seldom occurred in the history of the Church where the masses of the people have not been made familiar with the essential principles of sin and salvation as set forth in the Word of God? The greatest revival ever recorded followed the descent of the Holy Spirit at Pentecost. This marvellous work of the Spirit was upon the hearts and consciences of those who had heard the truth as contained in the Scriptures of the Old Testament. So, from that day to this, seasons of greatest spiritual refreshing have come upon those communities that have been indoctrinated in the fundamental truths of the Christian religion. The great task of the Church, to-day, in the opinion of the writer, is to impart to the Chinese people, first of all, an intellectual knowledge of the plan of salvation by "sowing the land down" with the Word of God. The Spirit of God honors the Word of God and uses it to pierce the heart of the unbeliever and bring him to faith in the Son of God. To this end a host of sowers of the good seed is absolutely essential.

The writer has been asked to give an account of methods recently employed in making a small contribution to this type of wholesome propaganda. During a sojourn in Korea, last summer, we were most interested to find in that fascinating land an industrial invasion by Chinese, numbering all told 30,000 or more souls, of whom approximately 1,000 had taken up their abode in Kansan. They were, for the most part, shop-keepers who had come across from Shantung, bringing with them in unmodified complexity the country dialects of their native province. Having made rather disappointing progress in an effort to communicate with them by word of mouth, we decided to resort to the medium of religious literature. A systematic visitation of the Chinese shops was made: first, leaving an illustrated tract in each place of business, followed by another round of visits with a different variety of leaflets. After repeated distribution of sheet tracts, a copy of an annotated Gospel was left in each shop, to be succeeded by another Gospel, a few days later, and so on until all four Gospels had been presented. A copy of Mrs. Nevius's catechism was another link in the chain, while the final approach was made with Pocket Testaments, a copy being presented to any one who would promise to read it daily. Almost without exception, the shop-keepers seemed glad to accept this literature. As to the extent to which they perused it and the spiritual results that followed we are unable to give a definite report. We are fully assured, however, that "it shall not return unto" Him "void" and that "it shall prosper in the thing whereto" He "sent it."

"Others shall sing the song,
Others shall right the wrong;
Finish what I begin,
And all I fail or win."

Returning to Shanghai in the autumn, we used the same method of propagating the truth within a limited section of that great metropolis. We

met with a variety of receptions, ranging all the way from cordial appreciation, through an indifferent acceptance, to an impatient rejection. We succeeded in distributing the leaflets, Gospels and Testaments in at least eighty percent of the shops visited. No doubt, this percentage would have been greater but for the anti-Christian propaganda which has invaded that city.

After the evacuation of our houses by the Nationalist soldiers, early in this year, a number of the members of the Kiangyin station returned—first on short leave and, later, for more permanent abode. In the men's Christian Endeavor Society of the East Gate Church, the Chairman of the Evangelistic Committee made a survey of the city and suburbs, dividing it into twelve sections. For each of these sections a band of three workers was appointed. At the close of the Sunday afternoon meeting of the Society, these bands of workers are equipped with sheet tracts and sent forth to present a copy to each shop within the territory allotted to them and to each individual met on the street. The number in each band was made three in order that one worker might visit the shops on either side of the street, leaving the third member free to hand the leaflets to pedestrians. In this way a systematic sowing of the seed is taking place throughout the city of Kiangyin. Later, we propose to present each shop with an annotated Gospel and a copy of the New Testament. So far, we have met with a willing reception of the literature in almost every case. Our hope is that a rich harvest will be reaped in days to come.

One day, before the present political upheaval began, we were travelling on a Chinese barge, towed by a steam launch. Taking advantage of the presence of a large number of passengers we distributed illustrated tracts among them and stopped in the largest compartment of the barge to explain the central thought of these leaflets, emphasizing the fact that the truth we were presenting was not a foreign religion but a plan of salvation intimately related to the best interests of the people of every nation. Returning to our own room, we were visited, a little later, by the principal of one of the government schools in Kiangyin, who had received a leaflet and heard what we had said. He remained for a long conversation, inviting the writer, before he took his leave, to visit his school and speak to his students. We gladly accepted this invitation and, a short time later, had the privilege of addressing his student body, with a number of the members of the faculty present. At the close of the address, we gave an illustrated tract to each of the students and an annotated Gospel to each member of the faculty. Having brought with us about twenty copies of the pocket Testament, we offered one of these to any student who would promise to read one chapter a day. They rushed to the platform to get them and the supply was soon exhausted. Later, at the request of the principal, one hundred additional copies of the Testaments were supplied to the school.

The Master, in the Parable of the Sower, referred to four kinds of soil upon which the good seed is sown. From only one kind was a worthwhile harvest reaped. It has been suggested, however, that the good soil was probably far more than one-fourth of the whole field. In any event, we can trust the "Lord of the Harvest" to do His part in an adequate way if we are only faithful in the sowing of the seed.

"In due season we reap if we faint not."

LACY L. LITTLE.

NEW FACULTY OF AMOY THEOLOGICAL SEMINARY INSTALLED.

On April 15, 1928 a service unique in the history of the church in South Fukien was held in the Chinese church on Kulangsu. It was the installation of the teachers in the Theological Seminary. When a few years ago the plan of the missions cooperating with the Chinese Church in a Theological Seminary was to go into effect, our mission suggested to the representatives of the Synod who came to see us on the matter, that there should be some service of installation, at which those chosen to teach should indicate their belief in the doctrines of the church and their readiness to teach in accord with them. The Theological Board gave its approval to the suggestion, and Synod later took action on it. After various delays the installation service was carried out, as above stated, on the fifteenth of April before a very large audience.

The President of Synod, the Rev. N. B. Slater, of the London Missionary Society, presided and read the form that had been prepared. The form was an adaptation of the one used for the installation of pastors, and was drafted originally by three Chinese pastors. The fact that the three foreigners as well as the two Chinese teachers had to stand up to answer the four questions put to them shows most clearly the recognition given to the autonomous church and deeply impressed those present. The Chairman of the Theological Board, acting head of the institution at present, spoke briefly but impressively on the importance of theological training in relation to the church. The charge to the five teachers thus installed was given by the older pastor, Rev. Chiu Chi-tek, in former years more particularly associated with the area of the church in which the London Missionary Society is at work. The Chairman of the Theological Board, the Rev. Kho' Seng-iam, has served for more than thirty years in the English Presbyterian area. It was quite suggestive, therefore, although it was mere coincidence and not the result of any plan, that the benediction was pronounced by the pastor from our own area, the Rev. Ang Khek-chiong, emeritus pastor of the Chioh-be church. It was suggestive since it shows how all the missions have united in the one Chinese Church. It was remarked that the three missionaries who are teaching were born in England, Africa, and America respectively; so that it may be clearly seen how we are united in the service of the one Lord. Each of the teachers was given five minutes to express his heart's desire and purpose in the work he has undertaken. What we trust made the deepest impression was the appeal for the consecration of youth to the work of the ministry, and to the support of this very essential work in prayer.

THE FUTURE OF CHRISTIAN SCHOOLS.

Near the end of April (1928) an informal conference was held in Shanghai for the purpose of discussing the status and registration of Christian schools. Chancellor Tsai Yuan-pei and Vice-Chancellor C. Yang represented the government educational interests: a number of Chinese Christian leaders directly or indirectly responsible for Christian schools represented and presented the problem from the Christian viewpoint. The difficulties were freely discussed. It was pointed out that while most of the Christian educational institutions are undergoing reorganization with a view to registration there are those whose leaders still insist on religious and

academic freedom as they interpret it. The chief difficulty confronting those who are willing to conform to the Government regulations and make attendance at religious services and instruction voluntary, is as to the statement of the purpose of Christian schools. The Chinese Christian educationists present at the conference had prepared and presented seven different statements of aim which might be used. The chief difficulty the Government representatives found in some of these was the direct use of the word "Christian" and the somewhat vague term "Christian spirit." They did not wish to treat Christian schools differently from others. A long discussion on these proposed statements of aim ensued. This statement was finally accepted unanimously by this informal conference. "This Board of Directors accepts full power of control of the private institution known as _____ founded by _____ with the purpose of maintaining the spirit of love, sacrifice and service for which they stood, of cultivating the highest type of character, of providing professional training, of pursuing higher learning, and of meeting the needs of society." The presence of the Christian spirit, it was urged by Dr. Tsai, does not depend upon the presence of the word "Christian" in official documents. Chancellor Tsai suggested that non-Christian students should have the liberty of electing religious courses. Such courses, however, should not constitute a separate department but should be included in the Department of Philosophy. Those wishing to become professional religious workers should attend special theological schools. In the under-graduate colleges, therefore, theological departments cannot be conducted separately, and must not be included in the application for registration. Separate schools of religion or Bible Schools should be a function of the Church. They would not be under the Ministry of Education but under that of Home Affairs. Bible Schools might be called "training schools for pastors and preachers" and should have the privilege of giving graduation diplomas. Students in such schools would not expect to enjoy the privileges of graduates from government or privately registered schools. Vice-Chancellor Yang suggested that Christian schools being treated as other schools might, if found satisfactory according to government standards, be given grants-in-aid by the Government if they needed such for extension work. Only the highly graded schools, however, would be eligible for these grants. All this though not official suggests possible ways out of present difficulties.

SUBSCRIPTION RATE TO EUROPE

Effective from July 1st, 1928, the subscription rate on THE CHINESE RECORDER going to the United Kingdom and Europe will be reduced to 12/-, per annum, postpaid.

Subscribers, who have paid the 1928 subscription at the 14/- rate, will be credited with 1/- (with respect to half the year) on their renewal subscriptions.

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On The Field

Bible Study in Foochow.—This city is a center for one of the strongest and most persistent anti-religious movements in China. Nevertheless the Foochow Y. M. C. A. enrolled in its spring Bible study campaign more than 900 men and boys.

New Road Cuts Through Chapel.—Road building is going forward rapidly at Leng-na, Southern Fukien. As one result the chapel has been cut in half. So far the policy in this section is not to give compensation for land or buildings sacrificed for the public weal. Services are being held in the boys' school and a committee is trying to secure another piece of land.

New Building for Y. M. C. A.—Mr. Liu Tze-shan, an elder in the Presbyterian Church and a retired business man, has recently given the Tsingtao Y. M. C. A. a new two-story building on the main street. It has space for dormitories, class-rooms, game-rooms, eye-clinic and other features. Mr. Liu helped organize the first Y. M. C. A. in Tsingtao and is the founder of the Chinese Independent Church both in that city and in Tsinan.

New Chinese Secretary for National Christian Council.—Mr. L. D. Cio has been granted a year's leave of absence by the Foochow Y. M. C. A., to serve the National Christian Council of China as Associate General Secretary. Mr. Cio is one of the pioneer secretaries of the Y. M. C. A. in China. He was for five years president of the North Fukien Christian Council and for twelve years a member of the Fukien Provincial Assembly.

China Missionary Fellow at Union Theological Seminary.—

This institution provides five missionary fellowships (yielding Gold \$750) and two missionary scholarships (yielding Gold \$450). One of the fellowships has been allocated to Rev. Carleton Lacy, Agent of the American Bible Society, Shanghai. Another goes to India and one to Japan. The other two are divided between three Japanese and one Korean. One of the scholarships goes to a missionary from Persia and the other to a missionary from Brazil.

Christians Imprisoned in Peking.—On or about May 8, 1928, the Kung Li Wei (Congregational) in Peking was raided and several prominent Chinese Christians arrested on the charge of being in the employ of the Nationalists. Among those arrested were Mr. Peter Chuan, Mr. Yuan who is in charge of the North China Language School (Hostel), Rev. Peng the pastor of the church and Mr. Kwan who is in charge of the school on the same compound. On date of receiving this information they had been in prison a week. Later we learned they were released. Both Chinese Christians and missionaries were disturbed over this incident. The charge on which they were arrested had no basis in fact.

Notes from South China.—In and around Canton Christian work in the churches is going along quietly and steadily. In most parts of the province of Kwangtung Christians are having rest from opposition and persecution. An exception occurred in the northeast section where communists are still persecuting the Christians. One Chinese pastor in the district of Hoilukfung was sliced to death; in the east river district another

pastor was killed by bandits. A recent three days' devotional meeting in the Presbyterian churches of Hongkong revealed the stimulating fact that large numbers of young people, both men and women, are active in church work.

The Y. M. C. A. in Chungking, Szechwan.—This Association has received the gift of a piece of land in a rapidly growing industrial section of the city. An industrial branch of the Association will be started here with a view to helping laborers. This Association has an interesting and varied program. It conducts ten free schools for the poor with an enrollment of 320; a night school, primary school and kindergarten with 120 students; a better citizenship and international goodwill campaign; reading rooms and circulating library; a trade school for the poor; public health work and health education; an anti-Red program including work among laborers and students; work against social and commercial evils; religious and physical activities; and a dormitory, bath rooms, billiard tables, tennis courts, basketball grounds, a restaurant and so forth. Truly a live Christian program!

Lessons in Real Christianity.—The Living Church of March 31, 1928, has this interesting comment on recent events in China. "It troubles us not at all that our missions in China have suffered a good deal of property damage during these chaotic years. What matters is that, for the most part, our Chinese priests and deacons and a great army of our lay people have remained firm under dangers that have sometimes been real persecutions. The temples of the Holy Ghost are more important than the temples made with hands. Souls in China have been tested

as few of us in America have ever been tested. The Chinese Christians are setting an example to us in America much better, we fear, than we have ever set for them. We ask our American missionaries in that land to carry to those people the knowledge that we appreciate their steadfastness in danger and shall try to be worthy of them. They are showing us what real Christianity can be."

Yenching School of Journalism.—The University of Missouri has decided to assist in the development of a school of journalism at Yenching University, Peking. The inauguration of this work is the result of a request by the National Council of Higher Education. It was started as a department in 1924. The University of Missouri will assist in its further development by giving advice and guidance along academic and administrative lines. A number of American newspaper publishers are also interested in this project. An advisory and promotion committee is being formed of which Dean Walter Williams of the School of Journalism of the University of Missouri will be chairman. It is hoped that a small group will finance the school during the next few years. After that a permanent endowment of at least \$500,000 Gold will be sought. The chairman of the department of journalism in Yenching is Vernon Nash, a graduate of the Missouri University School of Journalism.

Notes from Hunan.—None of the Presbyterian property is at present occupied by soldiers. Fuhsiang Girls' School, Changsha will open in the Autumn, limiting enrollment to one hundred. Reorganization of the directing board is under way so that half of its members will be Chinese. Registration will be

allowed to lay over for a while. There is some prospect of the Yali University plant, Changsha being used for a Union Senior Middle School for boys. Cooperation and concentration is becoming a necessity for Christian educational work in this province. The Presbyterian hospital at Hengchow will probably be reopened soon, after being closed a year. The Hunan Bible Institute, Changsha, is reopening. Full regular courses are not yet, however, running. Courses adjusted to the needs of the church members are being started. Practical preaching and visiting is also to be studied. Mornings will be devoted to study and worship; afternoons to actual work. The soldiers have entirely evacuated the buildings.

Christian Aid to Wounded Soldiers.—There are thousands of wounded soldiers in Kaifeng and Chengchow. More are expected. The military hospital is trying to cope with the appalling situation, but it lacks skilled physicians and surgeons. Unless additional help is received thousands will die. The missionaries in Kaifeng have issued a signed appeal for aid and sent Rev. Eugene Sallee to Shanghai to follow up the appeal. Those in charge of the army medical work, with the personal endorsement of Marshal Feng Yu-hsiang, have assured them that they would welcome the assistance of western doctors and medical assistants. The army will provide food and travelling expenses for both foreign and Chinese helpers with an additional twenty dollars per month for all Chinese. This presents a fine opportunity for the expression of the Christian spirit.

Harvard-Yenching Institute of Chinese Studies.—Harvard University is to cooperate with Yenching University, Peking, in the establish-

ment of an Institute of Chinese Studies. An endowment of Gold \$2,000,000 is to be secured. Research in Chinese history, art, literature, philosophy and religion will be the function of this institute. Work in connection therewith will be carried on at both Harvard and Yenching. Distinguished scholars will direct the work at both institutions. Fellowships will be established for Chinese students at Harvard and American students at Yenching. The membership of the Board of Directors is as follows: for Harvard, Prof. George H. Chase, Prof. James H. Woods, with one other to be selected; for Yenching, Dr. James L. Barton, George C. Barber and Dr. Eric M. North; for the Hall Estate, Roland W. Boyden, Wallace B. Donham and Roger S. Greene. The Institute plans to lay emphasis on the study of the Chinese language as a necessary instrument in acquiring first-hand knowledge of Chinese history and civilization. Books and manuscripts will be added to the Chinese collections in both Cambridge and Peking. Work at Harvard will begin in the autumn of 1928.

Fruits of Persecution.—At Chuchow, Anhwei, mission buildings, private homes, and public buildings have been occupied by soldiers of all armies indiscriminately, except that mission buildings have usually received first attention. Aside from private missionary residences, however, mission buildings have suffered far less in the matter of damages and loss of furniture than public buildings. The people say: "Well we have heard a good deal about sacrifice for the public good, the people's welfare, etc., but really you Christian people are the only ones who have sacrificed yourselves to look after public property. By your zeal you have managed to

keep intact a good share of your school and church furnishings and protect your buildings from being dismantled, while the city buildings, schools, etc., have been looted clean and even the floors, windows, doors and window frames carried away or burned. We certainly admire the spirit you have shown." The attitude of the people toward all mission activities was never more cordial. They seem to feel that the church has a recognized place in the life of the city. During the dangers and tribulations of the past year the officers of the church have worked without stint for the public welfare. This is recognized and appreciated by everyone.

Modernizing Amoy City.—In Amoy City great changes are taking place. Wide roads are being put through in various places and houses and shops torn down. A large park is planned. Along the water front of Amoy City foreshore land is being reclaimed by bunding. This work and the excavation work has brought thousands of laborers from other parts of China. When the bunding is complete the foreign firms and banks on the bund will be on a back street, as it were. The work is to be finished in a year and a half. The sites still covered by water are bought and sold, and I was told of a middle man who had made tens of thousands in such transfers. For some time the English Presbyterian Mission has been anxious lest its foreshore in front of the Tek-chin-kha Hospital, leased from the government for years, and already filled in, would be lost to it. It was hoped that one site could be bought if it were to be sold so the dispensary would not be hemmed in on the south side. A large motor road is to pass along

there, and for a time it seemed as if the building would be encroached on. But now that the latter seems unlikely we are told that all the foreshore in front of the mission has been sold by the government to one of the Chinese millionaires on Kulangsu! He has bought a long stretch of foreshore; perhaps the bunding company needed money. At present, at least, it seems as if there is not much that can be done about it.

The Missionary's Future Ministry.—Missionaries of the China Inland Mission held a conference in London, February 6-10, 1928. Mrs. M. E. Botham, a missionary in Lanchow, Kansu, made some interesting suggestions anent the future ministry of missionaries in China. It was urged that periodic visits to churches already established would be better than continual residence among them. In this way their "development, their sense of corporate and individual responsibility" would escape the danger of being stunted by the presence of the missionaries. Evangelization of towns and villages around existing mission stations is confronted by the danger that the zeal of the missionary may "rob the church of its rightful heritage." For missionaries to undertake responsibility for the evangelization of such fields may pave the way for a "weak, cold church." Missionary participation in such work should be as "helpers" to the Church. Principals of schools, should, of course, be Chinese. Itinerant Bible teaching confronts the serious difficulty that many Chinese Christians are more interested in social service than Bible study. Much of the Bible teaching of the future should, therefore, be combined with practical evangelism.

Notes on Contributors

S. T. WEN, is a member of the Presbyterian Church and the National Christian Council. Some time ago he was Commissioner of Foreign Affairs, and was connected with the Customs, in Nanking.

Prof. Y. L. LEE is Vice-President of Lingnan University, Canton.

Dr. FONG F. SEC is on the staff of the English Editorial Department of the Commercial Press, Shanghai.

Rev. K. L. PAO was some time pastor of a church (London Mission) in Peking. He is now on the staff of the Christian Literature Society, Shanghai.

Miss MALI LEE is a member of the Methodist Church and is on the staff of Nanking University, English Department. She is a returned student from U. S. A.

The last part of the symposium was written by PROF. CHIANG LIU of Kwang Hua University, Shanghai, and a member of the Foochow Church in that city. Through an oversight his name was omitted from the end of this article.

Rev. EDMUND J. LEE arrived in China in 1911. He is a member of the American Church Mission and has been working in Anking, Anhwei.

Rev. R. B. WHITAKER is a missionary under the American Board. He has been in China since 1916. At present he works at Lintsing, Shantung.

Rev. W. H. GLEYSTEN is a member of the Presbyterian Mission, North, located in Peking. He arrived in China in 1905.

Rev. WILLIAM R. JOHNSON is a member of the Kiangsi Conference of the Methodist Episcopal Church, North. He was located in Nanchang, Kiangsi. He arrived in China in 1906.

Dr. D. W. LYON is on the staff of the National Committee of Y. M. C. A.s in China. He arrived in China in 1895. He attended the Jerusalem Meeting.

An American man of long missionary experience in China, acquainted with Mandarin, would be glad to hear of an opportunity for missionary work, whether evangelistic, educational, or literary.

Inquiry may be made of:

Rev. J. Walter Lowrie, D.D., American Presbyterian Mission, 38 Quinsan Road, Shanghai.

Rev. Geo. D. Wilder, D.D., American Board Mission, Tunghsien, Peking.

Rev. Forbes Tocher, M.C., C.B.E., Church of Scotland Mission, Ichang, Hupeh.

WONSAN BEACH, KOREA

"In order that the pleasures and benefits of Wonsan Beach may be brought within reach of as large number as possible, a community house, called Wonsan Beach House, has been erected on the beach, to provide accommodation for those who do not have cottages. For information address Miss Bessie Oliver, Wonsan, Korea."

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